

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies, or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communication, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE VISION OF THE DIVINE.

A Discourse by Rev. H. W. Thomas, Delivered at McVicker's Theater, Sunday, March 15th, 1890.

He that hath seen me, hath seen the Father, and he that saith then, Show me the Father? Believest thou not that I am in the Father, and he Father in me? John 14: 9-10.

There are highly sensitive souls who seem to feel a mystical relationship to nature, as though the earth and sky, and the forest and the rivers and mountains were a part of themselves, and were almost conscious of their presence, and trying to speak to them. We have all, in our receptive moods, felt something of this strange presence and kinship; and it is the ability to perceive and translate these inner and deeper meanings that constitutes the rare gifts of the poet and the artist; it is the conscious presence and inspiration of the universal fellowship, and when realized, the heart has everywhere a sacred companionship.

Conld the unconscious world think and speak, a drop of water might say: "He that hath seen me hath seen the falling dew, the rain, the snow, the ice. I am the tear that trembles in the eye; I am the gushing fountain; I am the rushing river; I am the restless ocean. I am water. A ray of light falling upon the eye of man might say, I am the sun; the sun is in me and I am in the sun. I am light; I paint the flowers, I picture the landscape, I reveal the far-off stars; I go before the feet of man. I am light. The vibrations of the air might say. We are sound; we are the roll of the thunder, the sighing of the sea, the songs of the birds, the cry of a child, the voice of the singer and the speaker. We are speech; we are music. Oxygen, hydrogen and the other chemical elements might say we are the universe; before the universe was, we were; we are in it and it is in us; there is no substance, no sun or star where we are not. A grain of sand might say, I am gravity; he that hath seen me hath seen gravity; I hold the planets in their places; I am not large, but give me time enough and the forces of all worlds can pass through my little body. I am gravity."

A blade of grass, a leaf, a flower, might say, I am life; I have the power to reach out and gather in and assimilate the mineral world; I lift up multiplied millions of tons of dead matter into living forms; I cover the earth with green; I create the great forests of oaks and pines; I carry the fields of grain; I paint the rose and color the vine. I am life; I rise higher; I swim in the water, I fly in the air; I build my nests in the trees, I shelter my young in caves. I am life; I am action, and upon the great loom of time, I weave the many colored garments of form and beauty in which I appear from age to age. But death would be silent; for being nothing, it could say nothing.

We have in imagination, made unthinking objects conscious, and heard each thing tell the story of its own existence and the place it fills in the great plan of nature. And thus personified, these things have said of themselves what in substance, we as rational beings say about them, for we must know that each one has its place and part in the universal order. And we know that worlds lie within worlds all about us; that electricity and magnetism and air and light and ether and sound are not exclusive, but often interpenetrative and hence occupy the same place in time and space. And in any large judgment we must say that nature is a unit and so related in all her parts that having seen a

part, relatively, we have seen the whole. And thus the great facts and analogies of nature confirm rather than contradict the doctrine of the essential oneness and interoneness of things, as taught by Jesus in the words of the text: "He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me?" And the lessons of nature suggest a possible depth of meaning in these words of which we might not otherwise have thought.

But let us pursue further this inductive method and try to find our way into the great field of truth of which the teaching of the text is the last and highest statement. Suppose that one should say, I have seen the world; I have seen the ocean. We could easily accept the statement as literally true, but of course to be understood in a relative sense. We have all seen the world, for we are in it, and a part of it; but how much have we seen? Our vision extends a few miles in each direction, so that to see a single county in a state, one would have to stand at several points of vision, and to see a state would require more points of observation. In crossing the ocean all one sees is a circle of water some fifteen or twenty miles in diameter, of which the ship is the center, and in sailing from New York to Liverpool a narrow strip has come in the view. And yet one who has crossed over, or who has even stood upon the shores, can say I have seen the ocean. But it means more for one who has sailed upon many seas, or for a Humboldt who traveled in all lands, to say, I have seen the world, and yet no one has ever seen but a comparatively small part of it. And so we say we have seen the sky and the stars and the sun; yes, but how little a part of each have we seen? But seeing a part, we have seen that much of the whole; and we can never see all of anything at once, not even both sides of the hand.

Suppose again that one should say: He that hath seen me hath seen the universe; I am in the universe, it is in me; how preposterous it would seem! And yet how true in one sense, for man is a microcosm; he has in himself something of all that is. There is not a world in space, but is composed of substantially the same elements that go to make the human body. The earth is our mother; it is literally true that the body is dust to dust returns, and hence a man's body is but a vitalized part of universal matter. And it is just as true that the physical life of man is a part of all life; that it lives by eating and drinking and breathing, and that it did not spring up of itself, but was begotten of life, that all life is from life; and hence that life, in some form, always was. And thus physically it does not sound so strange for man to claim an essential oneness with the material universe.

But look a little deeper into the nature of man as a rational and spiritual being. Can the mind say, he that saeth me hath seen truth and reason and beauty? Can the heart say, he that hath seen me hath seen love and justice and all moral qualities? Why not? What else can they say? How can any one reason say, I am not truth, I am not reason? How can love say, I am not love? How can beauty say, I am not beauty? The great error we are apt to make in supposing that these qualities are something other than what they are: that somehow truth is different from truth, and goodness is something other or else than goodness; and by so doing we lose sight of the essential elements upon which the mind should take hold. There may be many kinds of truth; but truth, as such, is one; and there may be many forms of beauty; but beauty, as such is one. And so, in essence, justice one; and love is one; and in so far as man possesses these essential principles or qualities, he is one with them; he is in them, and they are in him.

And now we are in the field of truth where Jesus stood when he said, "He that sees me hath seen the Father; I am in the Father and the Father is in me." But some one may say, I can accept reasonings and analogies in reference to the oneness of nature, and the oneness of man and nature, and the oneness of truth and reason and love and justice, and the oneness of man with these qualities; but I can not carry these reasonings up to Jesus and God, for I must think of them as something wholly different. Yes, and that is the mistake of so many, in trying to think of some other and wholly different kind of being, or of a different kind of truth and right and love, they are unable to think of anything definitely and intelligently, and hence fail to get hold of the thought of a God at all. Instead of seeing God in nature they are trying to see him outside of nature; instead of thinking of reason and truth and right and love as being the same in kind in God as they are in man, they are attempting the impossible task of trying to think of something of which in the nature of things they can form no possible conception; and trying to conceive of Christ in some such unthinkable way, he, too, is lost to the mental and moral consciousness.

I say to you, if there be truth and reason that in essence are clearly unlike truth and reason as known to man, and known in man, then of such truth and reason man can form no conception whatever; and to attempt it is to attempt the wholly impossible. If there be a justice or a love that is essentially unlike these qualities in man, then of the existence of such a love or justice man can by no possibility have any knowledge, or form the remotest conception. If there be a beauty wholly unlike that which is perceived by the human mind, of such beauty man can have not the slightest idea. If there be a God in whom there is nothing in common

with man—nothing like man, then of such a God it is utterly impossible for the mind or heart of man to have even the vaguest impression, and much less to have any intelligent conception. If there be such a God, he must to man forever be an unknown God, and an unthinkable God.

It is just at this point that we may get the clearest conception of the Christian idea of God, or of the God of whom Jesus spoke, and with whom he declared his own essential oneness. "He that hath seen me hath seen the Father: I am in the Father, and the Father is in me." Reason has to say: Something is; nothing can not be; something always was. "That something is the necessary, the self-existent, and that we call the Father, the source of all that is. Jesus says, in substance, I am related to the self-existent, the universal life and truth and reason and love and justice; I am in this life and of this life; it is in me, and I am in it, therefore, when you see me, you see the Father.

It was difficult for those who heard these words to understand them; just as it is for us, and for the same reason, that they looked outwardly, or sought to see God objectively, or through sense perceptions, just as we do. But Jesus taught "God is spirit;" that God is life, truth, justice, love and hence to be perceived by these same qualities in the mind and heart of man. And hence Jesus says, "I am the way, and the truth and the life;" and no man cometh to the Father but by me;" that is, truth can be approached only as truth and by truth; man can know the reason of God only by the corresponding reason in himself. And so of love and right; they can be approached and known as they are in God only by the use of the same qualities in man.

And thus it is, that Christ is a "mediator between God and man;" thus he is as a revelation of God to man and in man; hence a revelation of man to himself. And we should never lose sight of the fact that Jesus was human; that he was a man; that he had a body and mind and a moral nature like other men. He hungered, he tired, he ate and slept and rested like others; he thought, he sorrowed, he wept, he rejoiced, he loved, he prayed; he was born, he lived, he died as a human being; and not to think of him as such, or to take him out of these human relationships, and out of the nature common to man, is to take him out of the range of human thought and sympathy.

How then, it may be asked, was Jesus, the Christ divine; and how was he a revelation of God to man, a revelation of man to himself? Very proper and very important questions these, and when the answer is understood and realized in all its depth and meaning, man stands inside of the mysteries of the kingdom of heaven. The answer is this: Jesus as man was filled with the spirit of God; he was filled with the life, the love, the truth, the power of God. But to be thus filled with the divine, there must have been in him that which could receive; that which could understand the divine; there must have been in him that which was like God. And having said that Jesus was human, that is to say, the humanity is in essence divine; it is to affirm the divinity of man as man. And that again, is to affirm the Fatherhood of God.

And it is only as man is revealed to him, self or made conscious of what he is in essence and potentiality, that a revelation of God is possible or understandable. When Jesus speaks to us about loving one another, and forgiving and helping one another, when he speaks of the love of earthly fathers and mothers, and of truth and justice among men, we can understand his words, but we can do so because these qualities and experiences and sentiments are common to mankind. And when the Christ tells us to be merciful and kind and just and forgiving because our Father is so, and that we should be perfect because our Father in heaven is perfect; then we get a realizing vision of God. Then we can understand the words of Jesus and how it is that those who saw him saw the Father, and how we are to see God; not as some colossal form in the heavens stepping from star to star, but by the inner vision realizing power of the spirit; see God as the Father; as the source of all being and life and power and reason and love, "in whom we live and move and have our being;" and then shall we realize that we ourselves are spirits and that our real being is not in the sensible life of the body, but in the large world of truth and right.

Now, as in the days when Jesus taught, men are saying, "Show us the Father and it sufficeth us;" that is, give us sense-evidence; let us see God as we see the world, as we see trees and men. But have those who ask for a physical demonstration of the spiritual, considered how little of the material world can be seen by the eye, or heard by the ear, or in any way known by the sense? We say that we see a rose, but in reality we see only the picture that it makes upon the internal nervous tissue of the eye. And in this we do not see the internal rose, or that which gives it form and color and odor. We do not see its real life side, but only the objectivized body of that life. In looking at the world we see only the grossest material forms of things; the great forces are all invisible; we can not see the air even, and much less electricity and magnetism and gravity and the supposed world of ether in which these powerful forces are conditioned.

We have never in the deepest sense seen each other, but only the everchanging bodies in which we appear. We have never seen our own mothers; that which we looked upon was the hands, the face; that which we

heard as a voice; that which we laid away in the grave, was not our mother, but the sense-form in which she appeared, the sound of her voice was only atmospheric vibrations; but Oh the thought thus embodied in the word, and the love that beamed in the eye or trembled in a tear, or reached forth the hand and touched our troubled brows, that was deeper; that belonged to the unseen and eternal. When we knew a man's age and size and weight and general appearance, we do not thereby know the man; to know the man we must become acquainted with his mind; we must know his reason, his love, his sense of right; we must know him mentally and spiritually. But what is it that learns and knows and remembers and reasons and loves? Ah! that is the real being.

And so men will see and know God through the senses; and this they can do within sense-limitations; or externally as they see and know themselves and the world. They can see the beauty of life and the order of the heavens; they can see this vast universe as objectified to the sense; but to enter the unseen world of the real, they must open the eyes of the spirit. Would you know that which looks out through these eyes of flesh and blood and calls you friend or brother or child and talks to you about law and love and justice, you must know it from the reason and the life within. Would you know the infinite life and reason and power and love and justice ever present in the order and beauty of the earth and the heavens, and in the rational and moral life of the world; would you know God, such knowledge is possible in the deepest sense only to the inner consciousness of the soul. To thought God may be seen in the works of nature, and heard in the voice of reason; and as love and justice—as a Father he is known to the heart, to the inner sense of right and love in every soul.

And in no other way can we conceive it possible for God to be so universally present to the rational and moral consciousness. Go where we will we are met by the all-pervading laws of nature; they are present in every crystal and every cell in the mineral world; present in sunshine and air, present in the far-off stars. Or look within, and lo! God is there, present in reason; present in the sense of right and duty. By no possibility can man escape from the consciousness that he is; by no possibility can he get away from the laws of thought; nor can he silence the voice of conscience; the imperative "ought and ought not," that is forever speaking in every soul. Men are asking where is God? They are saying, "Show us the Father;" they are like the fabled-fish hunting for the sea, and the flying bird hunting for the air. Oh! sometimes, and soon I trust, the world will see that God is in every law of nature, in all truth and reason, in the moral struggles and victories of God; in the life of home and country; in the love that broods over cradles and makes glad the hearts of happy children and friends and neighbors; in the love that makes principle dearer than life; in the love that comes the manger and the cross and is forever going out to seek and to save the lost, and though crucified on the Calvary of time, bursts the bars of death and proclaims victory immortal.

Oh friends! Would you see and walk with Christ and know the peace and rest of heaven? Turn from every evil way, give your hearts to God in prayer, in holy consecration and trust; go with truth to any height, and with love go gladly down into any depths of sorrow and pain, and to you shall come the vision divine, it shall be light.

Justice Orton on Church and State.

The JOURNAL has already given extracts from the admirable opinions of the Justices of the Supreme Court of the State of Wisconsin rendered in what is commonly known as the "Edgerton Bible Case." The opinion of Justice Orton is clear on the point of the relation of the State Constitution to religious teaching in the public schools that it is deemed best to publish it in these columns in full, since the question is one of great public interest and the conclusions reached are sound and wise. Justice Orton said:

I most fully and cordially concur in the decision and in the opinions of Justices Lyon and Cassedy in this case.

It is not needful that any other opinion should be written, but I thought it proper to state briefly some of the reasons which have induced such concurrence in the decision. "The right of every man to worship Almighty God according to the dictates of his own conscience" shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship... nor shall any control or interference with the rights of conscience be permitted or any preference be given by law to any religious establishments or to any particular religion, and so on.

"No religious test shall ever be required as a qualification for any office of public trust, under the state, and no person shall be rendered incompetent to give evidence in any court of law or equity, in consequence of his opinions on the subject of religion."—Constitution, art. I, sec. 19.

"The interest of the 'school fund,' and all other revenues derived from the school lands shall be exclusively applied, after the support and maintenance of common schools in each school district,"—art. X, sec. 2, subd. 1.

"The legislature shall provide by law for the establishment of district schools which shall be as nearly uniform as practicable; and such schools shall be free, and without charge for tuition, to all children between the ages of four and twenty years; and no sectarian instruction shall be allowed there in."—art. X, sec. 2, subd. 2.

"Each town and city shall be required to raise by tax annually for the support of common schools therein a sum not less," etc.—art. X, sec. 4. "Pro-

vision shall be made by law for the distribution of the income of the school fund among the several towns and cities of the state for the support of common schools therein," etc.—art. X, sec. 5.

These provisions of the constitution are cited together to show how completely this state as a civil government, and all its civil institutions, are divorced from all possible connection or alliance with any and all religious, religious worship, religious establishments or modes of worship, and with everything of a religious character or pertaining to religion; and to show how completely all are protected in their religion and rights of conscience, and that no one shall ever be taxed or compelled to support any religion or place of worship, or to attend upon the same, and more especially to show that our common schools, as one of the institutions of the state created by the constitution, stand, in all these respects, like any other institution of the state, completely excluded from all possible connection or alliance with religion or religious worship, or with anything of a religious character, and guarded by the constitutional prohibition that "no sectarian instruction shall be allowed there in." They show also that the common schools are free to all alike, to all nationalities, to all sects of religion, to all ranks of society, and to all complexions. For these equal privileges and rights of instruction in them, all are taxed equally and proportionately. The constitutional name, "common schools," expresses their equality and universal patronage and support. Common schools are not common as being low in character or grade, but common to all alike, to everybody and to all sects or denominations of religion, but without bringing religion into them. The common schools, like all the other institutions of the State, are protected by the constitution from all control or interference with the rights of conscience," and from all preferences given by law to any religious establishments or modes of worship. As the State can have nothing to do with religion except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion in any respect whatever. They are as completely secular as any of the other institutions of the state, in which all the people alike have equal rights and privileges. The people cannot be taxed for religion in schools more than anywhere else. Religious instruction in the common schools is as clearly prohibited by these general clauses of the constitution as religious instruction or worship in any other department of state supported by the revenues derived from taxation. The clause that "no sectarian instruction shall be allowed there in" was inserted *exclusively* to exclude everything pertaining to religion. They are called by those who wish to have not only religion, but their own religion, taught there in, "Godless schools." They are Godless, and the educational department of the government is Godless, in the same sense that the executive, legislative and administrative departments are Godless. So long as our constitution remains as it is, no one's religion can be taught in our common schools. By religion I mean religion as a system, not religion in the sense of natural law. Religion in the latter sense is the source of all law and government, justice and truth. Religion, as a system of belief, cannot be taught without offense to those who have their own peculiar views of religion no more than it can be without offense to the different sects of religion. How can religion, in this sense, be taught in the common schools without taxing the people for or on account of it? The only object, purpose or use for taxation by law in this state must be exclusively secular. There is no such source and cause of strife, quarrels, fights, malignant opposition, persecution and war, and all evil in the State, as religion. Let it once enter into our civil affairs, our government would soon be destroyed. Let it once enter into our common schools, they would be destroyed. Those who made our constitution saw this, and used the most apt and comprehensive language in it, to prevent such a catastrophe. It is said if reading the Protestant version of the Bible in school is offensive to the parents of some of the scholars, and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of the school for such a reason, for one moment. The suggestion itself concedes the whole argument. That version of the Bible is the whole argument. It requires but little argument to prove that the Protestant version of the Bible, or any other version of the Bible, is the source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a sectarian book. The Protestants were a very small sect in religion at one time

## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been in fellowship with a church, and if so of what sect?

2. How long have you been a Spiritualist?

3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY E. R. KNOWLES, PH. D.

1. My mother was a devout Baptist. My father did not hold a positive belief in the continuity of life beyond the grave. I was baptized in an Episcopal church at the age of 14. I am non-sectarian, however; but consider the "New Church" theology and philosophy the nearest to my convictions.

2. I have been a Spiritualist five years.

3. My knowledge of it consists of facts as certain to me as is our present life; that is to say, the reality of the actual existence and appearance to me of a friend in the spiritual world having been as clear, evident and certain to me as the reality of the existence of any whom I now daily see and talk with in this natural world.

4. The most remarkable phenomena occurring to me, as alluded to above, cannot be fully authenticated, as such experiences occurred to me alone; but I may note as very remarkable the statement made to me, by a well-known medium, of the death of one of my children at the exact time of its occurrence, in September, 1885, and two weeks before I received any positive and confirmatory intelligence of the fact. I have had a long and interesting experience with psychometry and telepathy; and once wrote a letter to some friends in Chicago, giving a business project of theirs in the fullest detail and advising them thereon, at the very time of its inception and before they could advise me of it. This occurred, too, without there being any reason why I should think of their plan, or why, thinking of it, I should associate it with them.

5. I do not regard Spiritualism as a religion. It deals with positive facts and scientific knowledge, and, does not necessarily relate to our relations to God or to religion.

6. Christianizing, refining and purifying, in all which the influence and effort of the JOURNAL has been, and is most conspicuous and efficient.

7. Both by its confirmation and elucidation of revealed truth and the harmony of true religion and true science, and by enabling one to practically apply such knowledge in the conduct of this life.

Providence, R. I.

RESPONSE BY L. W. FARWELL.

1. My parents never belonged to any church; neither do I and never have.

2. I have been a Spiritualist for fifteen years.

3. My eyes were first opened by reading the RELIGIO-PHILOSOPHICAL JOURNAL which caused me to further investigate, which I did by attending one of Maude Lord's séances in Chicago in 1873.

4. The identification of five of my departed relatives, at the above mentioned séance with Maude Lord. The first was a very minute description of my grandfather by the medium, giving his age, very nearly his size, color of eyes, and spoke in particular of the entire absence of hair on his head, which was all true to the letter. Then followed a full and detailed description of my grandmother. Next came a full and satisfactory description of my mother. I asked (mentally) "Is it really my mother?" and there came a shower of pats all over my face and head; with seemingly both hands. Then I felt the palm of one hand partially closed, pressed closely to my nose which emitted a most delightful odor. It called to mind the balm of a thousand flowers. Last, but not least, was a plain, palpable, audible kiss upon my forehead. The medium further said, "I see two men standing by you; one is about forty years of age, rather round shouldered, quite short and thick set, light complexion and blue eyes, and is bald headed; the other is about thirty or thirty-two, tall, quite large, black hair and whiskers." About this juncture I heard my name spoken in a loud whisper with the following words added: "This is a glorious meeting." The voice was heard by all in the circle and the words repeated by several of them at the time. The description and details were so full and complete of the two persons that I was as confident of their identity as I could have been had I met them face to face. They were my brothers.

5. The greatest need of Spiritualism is to convince the world of the continuity of life. A determined, persevering, never ending, unyielding movement to that end would be the greatest moralizer the world ever had or ever can have.

Verndale, Minn.

RESPONSE BY J. D. LEGG.

1. My parents were members of the Methodist church. I have never been in fellowship with any church.

2. Fifteen years.

6. Simply candor and honesty in those having to do with it. If all those who, by personal experience, know that the so-called dead still live and under proper conditions can communicate with us, would speak out and tell to all their friends as fully and completely their experience as they do to a select few whom they know to be in sympathy with them from having had similar experience, there would speedily be a revolution in society upon this subject. Their "light" that is now "hidden under a bushel" would then "shine" for all, and many who now know nothing of the grand truths of Spiritualism would investigate and gladly welcome them as the most precious boon a kind Father has given His children. If the lives of all mediums inspired as much confidence in investigators as their calling naturally begets, many would become believers who are now turned away in disgust by the dishonest characters among them who "steal" the liveries of Christ to serve the "d-w-l" in, heartlessly practice the most shameful trickery.

But if all investigators were candid and honest, especially those who act in a representative capacity (such as instance as the Harvard professors some years ago and more recently the Seybert Commission) from whose report multitudes would receive the information that would induce investigation and consequent belief, an impetus would be given the cause of Spiritualism that would in the near future cause it to outgrow in numbers and respectability all other beliefs.

Long Eddy, N. Y.

## RESPONSE BY WM. CRAIG.

My parents were strictly religiousists of the orthodox stamp to the time of their passing over, which took place about twenty years ago; their ags. at the time were respectively 70 and 75. They made many moves during life to new settlements, consequently became members of several different denominations, according to the prominence of the particular religious sect. They having a limited education were rather bigoted and stern in discipline. Their children were quite numerous at one time, and owing no doubt to frequent removals and forming new acquaintances there was more or less (in orthodox parlance) backsliding at intervals; so according to the law of antenatal conditions, there was more or less difference in the physiological and phrenological make up of the children especially in the spiritual and religious emotions, consequently there was some wrangling and inharmony in the family, the tendency of some being to material frivolities and others more inclined to religious devotion.

Never having been a member of any church and never having had any desire to be a member because of doubts and disbelief in the claims of the orthodox authorities for the Bible, the character of God therein set forth did not comport with my idea of an all-wise, all-powerful, omniscient and omnipresent being. The Jehovah of the Bible is too finite and human to justify any reverence from me. The God that I am constrained to revere, is all good, all love and merciful; there is no evil, but lesser good in the universe.

2. I have been what is commonly known as a Spiritualist almost from birth; not from any particular phenomenal demonstrations to me, but from a natural love of the marvels excited by incidents related by others. The first that made a lasting impression on my mind was an incident related by my mother when in my youth; it was when she experienced religion (as the orthodox term it); she was sitting in the doorway, one bright, moonlit summer night, contemplating the starry heavens (she was all alone at the time) when she heard, distinctly, voices above in the air singing an old familiar hymn, called "Climbing Jacob's Ladder," and for several days she could walk about and do household duties without any effort or fatigue, even lifting heavy burdens which previously she could not have done, being feeble and in poor health; then at intervals she would see spirits of the dead, and have warnings of deaths before taking place in the family. Nothing interested me more than the writings of A. J. Davis, and the Rochester Knockings; and reading all the books and papers on the philosophy of Spiritualism, I accepted the truth incarnated by a philosophical, scientific and intuitive deduction; I have come to the conclusion that every thought, idea, imagining and action by and known to man is a reality, somewhere existing, and man being of divine origin in spirit is immortal, always was an individualized entity in some form of consciousness. All spirit and matter are eternal, both in organic and inorganic condition, subject to the law of evolution, climbing upward from the lower rung of the ladder to the plane of divine perfection.

Aspen, Colo.

Philosophical Terms with Definitions.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

I submit for your consideration the following terms with my definitions:

Error. A false conception regarding that which is. The opposite of truth.

Force. The effect produced by the action of spirit upon and within matter on the primal plane of self-existence.

The soul of self-existence within and upon its formative plane.

The immediate cause of all phenomenal expression in nature.

Form. The elemental constituency of individualized portions of aggregated matter. Not figure, shape or outline.

God. The highest expression of self-existence. The soul of the divine and plane of being wherein self-existence acts consciously and voluntarily in the furtherance of its evolutionary unfoldment.

Knowledge. Conscious knowing. The clear perception and grasp of truth as manifested by the mind in conscious thought.

Life. That quality of force that builds up and maintains organic forms by the process of growth.

Matter. Dimensional self-existent substance. It is atomic in form, each atom possessing unchangeable characteristics by which its class can always be identified. Its atoms possess the quality of combining together in definite and fixed proportions when acted upon by spirit, thereby producing determinate effects which are always the same under like conditions. It is that substance which in the aggregation of its atoms constitutes the objective phenomenal expression of self-existence.

Man. That individualized expression of self-existence caused by the action of spirit in and upon matter, when combined in an organic human form, producing an effect termed the soul of man.

Mind. An inherent quality of self-existence that attains to an expression as conscious thought in organic forms above the vegetative formations.

Nature. The formative plane of self-existence wherein force is the immediate operative cause of all phenomenal expression, acting without any manifestation of thought or sensation as these are understood by man.

Sensation. Conscious feeling.

Soul. The effect produced by the action of spirit in and upon matter when aggregated into an individualized form. The human soul is that effect produced by spirit acting in and upon matter when aggregated into an individualized human form, and it finds expression and manifestation in and as self-consciousness of individualized existence. It is the I am, the ego of man.

Spirit. Nondimensional self-existent substance. That portion of self-existence that ever manifests itself in conjunction with matter as the active and operative element in all phenomenal expressions. That part of self-existence that knows without the process of thought. Spirit is the interior, active and organizing element, and matter the exterior, reactive and formative element in all phenomenal expressions of self-existence. To spirit is ascribed the quality of absolute knowing and acting. To matter is ascribed the quality of absolute feeling and reacting when acted upon. Infinite spirit acting upon infinite matter evolves an effect force which is the soul of self-existence upon its natural or formative plane.

Spiritus. This is a generic term to designate human beings after they have passed by the process of death from the mundane to the supermundane planes of life. It is used in the same sense as the term man is used, to designate the whole of the individual in his true nature as constituted of spirit, matter, and the evolved effect, soul. It should never be used in the singular number without

using before it the qualifying articles a or the.

ORGANIZATION.

R. W. MORROW.

The blessings and benefits that will be realized by organization and co-operation will be seen and appreciated by Spiritualists and investigators more fully after the scheme has been perfected and is in working order. It will then be necessary from time to time to make such changes as will forward and build up, protect and assist the cause to a more perfect organization free from the evil influence of its enemies in disguise or in any class of people who have not the welfare of the cause at heart and whose presence has been a curse not only within the ranks of Spiritualism but the same in respect to all other organizations the world over, from time immemorial. According to my idea of parliamentary law and usage together with the little I know about the government and protection of society, in order for Spiritualists to be successful as an organized body

they must profit not only by their own past experience practically, but also by the experience of all well governed and prosperous organizations of the past, and present; otherwise their efforts will prove miserable failure.

In order to avoid any fatal mistake at the start and to guard against the failure of so laudable a project, due caution and wisdom should characterize the every act of those who will meet in convention for the purpose of organizing and devising ways and means to effect that end, when it is hoped that they will agree on a platform broad and liberal enough to include all classes of science believers seeking light, easily comprehended and having all the virtue and element, necessary for endurance at the same time, sure death to commercial tricksters and welcome beacon to all shipwrecked mariners on the sea of doubt and speculation who may wish to take passage aboard the old craft—the circle of spiritual knowledge bound for the summer land of perpetual sunshine, hope and grand realizations.

Whilst I do not wish to criticize the many ideas advanced in the JOURNAL in favor of calling the organization in question. The Church of the Spirit, yet must say I am not in favor of having the word Church mixed up in any part or shape with the Philosophy of Spiritualism for good and sound reasons, (a few of which see my article of the 9th inst.)

The Circle of Spiritual Knowledge, or The Asylum of Spiritual Knowledge, or The Sanctuary of Spiritual Knowledge, either of which, as a name, would cover all the ground necessary and appropriate, for, as matters stand, the most vital and important question to be settled is how to raise the means for the objects in view, as nothing can be accomplished without money, neither can the delegates to the proposed convention be expected to do good work on an empty purse and stomach, not speaking of a thousand other ways for the employment of money after the question of organization has been decided. But as this will be a matter for later consideration, I will simply confine my suggestions to present needs.

There is but one way, according to my judgment, to be pursued, and that is for each and every community of Spiritualists sending delegates to the state and general convention to pay the expenses of their several representatives, separately by collection, and it will be the duty of Spiritualists and investigators to see that they send none but men of integrity, thoroughly posted on the personal needs of Spiritualism, and have the welfare of the cause at heart—who will pledge themselves as honest men to do their best for the greatest good and prosperity of Spiritualism. And above all other considerations it will be their sacred duty in general convention to be a body of Spiritualist representatives, to place the organization on a solid basis, sound and secure from the start. By enacting such rules, regulations and by-laws for its government and protection as may appear necessary to bar out and forever silence commercial tricksters and the unworthy of any class, on the same principle as another prosperous society or organization of civilized people do business and govern themselves accordingly.

Similarly, what Mill assumes is this, that there is something intractable about nature, something mysterious, a certain law of necessity analogous to the law of numbers, or to a rule of imperfect subjection which makes it impossible for the Almighty to do at once certain things which we might imagine it to be better could they possibly be done. These are not new thoughts, they are old world thoughts—Attic Greek thoughts, Gnostic Greek thoughts, Apostolic Pauline thoughts, as well as Mill's, or mine, or yours. The Athenian meant this when he spoke of an Astarte or necessary above the gods; the Gnostic when he ascribed the creation of this world to One All-powerful in comparison with anything we can conceive of in power, but not absolutely all-powerful at present and all at once; and Paul recognized the law of imperfect subjection for which Mill would contend when he says, "He must reign till He has put all things under Him—but this corruption must put on incorruption, and mortality must put on immortality before that which is written can come to pass—Death is swallowed up in victory." Note, by the way, this theory is quite distinct from the Ahriman and Ormuzd theology, the dual good and evil wills struggling. We admit but one Intelligent, All-wise, All-good Will in the universe—yet something short of an impossible All-power—something, as Paul says, "lets and hinders" the Divine purpose.

"And this, says Mill, this limitation is the only thing which enables us to believe in the perfect wisdom and the perfect goodness of God. It is what Leibnitz, that great philosopher and thinker, means when he says, that this is not the best imaginable world, but we believe it is the best possible world."

## Substance. The elements of self-existence. Being per se.

Truth. A correct conception regarding that which is. The opposite of error.

New York. J. F. CLARK.

## Re-incarnation.\*

For many years Thomas Shorter, formerly editor of the *Spiritual Magazine* has been one of England's clearest and most polished advocates of Modern Spiritualism. The theory of re-incarnation has never found favor with him, and in his recent address upon that subject, its defects, as a solution of the problem of moral evil in the world, are perfunctorily outlined.

The first point presented by Mr. Shorter is the necessity that proof be given of the truth of the re-incarnation hypothesis before it should be accepted. "But," says Mr. Shorter, "when this, on first and last demand, is pressed, the advocate of re-incarnation is obliged to admit that he has no proof to give, and he candidly avows that the subject is not susceptible of proof.... There are no admitted facts to which appeal can be made.... Speculation is piled on speculation, assumption follows assumption, one theory is inverted to explain another, arguments of doubtful value are buttressed by others equally unreliable. The creatures of fancy are projected and regarded lovingly till they are mistaken for realities. So long as the pious opinion of the faithful is undisturbed, all may look fair and specious, but when the incorrigible skeptic casts upon it the day light of science, the insubstantial pageant fades into the light of common day."

In comment upon the theory that re-incarnation affords a full solution of the otherwise mysterious problem of the existence of moral evil, Mr. Shorter thus remarks: "You tell us that evil originated in a former life; how then, did the evil in that former life originate? In a still earlier incarnation: Yes, but trace it back as far as you will, trace it to a golden age of happy innocence when evil was not, trace it to the first advent of man upon the earth, you do not solve the problem by removing it farther back.... To whatever period or to whatever cause you assign the genesis and beginning of evil, human nature remaining substantially the same, the operant and efficient cause then must be operant and efficient now, and your theory of re-incarnation is an uncalled for interpolation, and may be at once discharged as irrelevant and superfluous."

In refutation of the "assumption, the anarchy of which may well excite amazement," "that re-incarnation is the only solution offered of our problem," Mr. Shorter says that "Re-incarnation is but one of many alternative theories at least equally worthy of consideration, and some of which have been long and widely held." "One of the earliest as signs the origin of evil to the union of spirit with matter, the latter being the refractory element, that which is farthest from the Divine." Another ancient oriental theory "insists upon the duality found in universal being, positive and negative, light and darkness, reason and passion, Ormuzd and Ahriman, Jehovah and Satan." Then there are those who trace "the source and springs of evil to the constitution of human nature itself.... They hold that man is not a mere automaton but a voluntary agent, having a moral nature capable of consciences, wrongdoing, of acting from the nobler or from the baser motive. Evil, they regard as the outcome of this moral freedom." With another class of thinkers, evil "is not an infirmity of the will, but a weakness and error of the judgment, due to the deficiency or absence of clear, guiding, intellectual light. They regard evil as synonymous with ignorance, and, of course, knowledge is its only sure and sufficient antidote."

Then again, there is the "Doctrine of Heredity, as expounded by Herbert Spencer and others. "It traces moral evil to parentage and ancestry; we are heirs of all the ages in the bad as well as in the good sense; we inherit evil tendencies as well as its virtues." Others "find the springs of evil in the constitution of man's physical organism; his character for good or bad is chiefly the result of his cerebral organization, of the quality and volume and peculiar conformation of the brain." Another class of theories "attribute the injustice and miseries of the world mainly to bad social arrangements and political institution." "I believe," says Mr. Shorter, "that in the last analysis it will be found that the cause of evil is not simple but complex, not unitary but manifold, that each of the theories named holds in solution a partial truth, which is a factor in the sum total."

In conclusion, our writer instances the various possible ways in which the world might have been constituted: first, entirely and absolutely bad; second, absolutely perfect—a condition which to man would soon weary of our *dolce far siente*; third, created very good, but ever deteriorating, growing worse with each successive generation; and lastly, the world as we now have it in which man is "born feeble, imperfect, ignorant, but with vast capacity for knowledge, and latent powers, ever unfolding and strengthening," "and with an undying conviction that beyond all the illusions of sense and all the troubles of mortality, lies his true eternal home." "And here we may well be content to rest and abide, enfolded in the arms of Eternal Love, finding there the only complete and final, and even here and now possibly the best attainable solution of the problem of moral evil." —W. E. COLEMAN.

\* A review of the argument for re-incarnation from the Problem of Moral Evil. An address delivered before the London Spiritualist Alliance, by Thomas Shorter, Nov. 12, 1889. London: office of Light. 14pp. Price, two pence.

## Light Produces Sound.

One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted, or other substances. A disc having slits or openings in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.

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**Reasonable Theism.**

Rev. H. R. Haweis, in a discourse printed in *Light* (London) on "John Stuart Mill's Religion," quotes from the great philosopher's writings in support of the doctrine that mind governs the universe. There is very general misapprehension as to Mill's religious position. It is quite fully stated in his "Essays on Religion," a work published after his death. The popular idea is that Mill was an atheist or an agnostic; and undoubtedly what was the latter word is by some thinkers used to describe. In the methods of nature, especially in the progressive development of life on this planet, he thought there was, in spite of all objections, a strong hint of mind as the basis of all phenomena. While he was unwilling to affirm positively the existence of what men call God, he used this language: "That there is a large balance, on purely logical and scientific grounds, of probability in favor of the universe being governed by a sovereign will." There is no reason, he argued, for the conception of creation,—of something having been made out of nothing; on the contrary it is more reasonable to hold that what appears to our senses as matter and force has always existed. But the question was whether the immanent or controlling power displayed in the world of phenomena should be interpreted and defined in terms of mind; whether the universe is, to use his own terse language, "governed by a sovereign will." On "purely logical and scientific grounds" he held this conception of the universe has a large balance of probability in its favor.

Mill saw the dark side of nature and it deeply impressed him. "Nature," he says, "impels men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyrs, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenuous cruelty of a Nabob or a Domitian never surpassed.... A single hurricane destroys the hopes of a season; a flight of locusts or an inundation desolates a district; a trifling chemical change in an edible root starves a million of people. The waves of the sea, like banditti, seize and appropriate the wealth of the rich and the little all of the poor with the same accompaniments of stripping, wounding, and killing as their human antitypes. Everything, in short, which the worst men commit, either against life or property, is perpetrated on a larger scale, by natural agents. Nature has Noyadees more fatal than those of Carrier; her explosions of fire damp are as destructive as human artillery; her plague and cholera far surpass the poison cups of the Borgias.... Anarchy and the Reign of Terror are over matched in injustice, ruin, and death by a hurricane and a pestilence."

Was there ever a more terrible indictment of nature? Yet these facts do not lead Mill

to declare that there can be no governing mind, no sovereign Ruler; but they imply, he holds, lack of goodness or limited power. The reasonable inference, he believes, is that the governing mind is doing the best that can be done, with the intractable material with which it has to deal; that the development of life and the accomplishment of the divine purpose are possible only by processes which involve struggle, and suffering, and death on the part of man. This part of Mill's belief has been extremely offensive to orthodox theologians, and they have been willing that the great philosopher should be classed among atheists rather than have the weight of his name on the side of theism, when he had ventured to suggest that the best way to reconcile evil with divine goodness is to suppose a limitation to the omnipotence of God.

They were not satisfied with the reverent conclusion that there is a sovereign Ruler, that this Ruler means the well-being of man, and is working the best way possible; that evil exists because the Ruler cannot at once remove or prevent it in carrying out the plan of the universe. A God who could make this universe out of nothing, who could make all the species, from moneron to man, by special creation, who drowned mankind, as though it were a race of rats, because of wickedness on the earth, and stopped the sun (or the earth) to give Joshua time in which to complete the destruction of the Amorites,—such a God the orthodox theologian thought insulted by any attempt to defend his goodness by limiting his power. Indeed in view of the fact that this God has doomed the majority of mankind to everlasting torment, why attempt to show that the cruelties of nature are not desired and designed by Deity? Did he not pronounce a curse upon the earth, and did he not destroy Sodom and Gomorrah with fire and brimstone from heaven, because of the sins of the people? Why imagine then that the destruction of life by the earthquake or inundation is not part of the divine method of showing his power and punishing the wicked!

Mill's attempt to humanize theology was regarded as even worse, if possible, than atheism. The thought was not new; ancient philosophers in trying to solve the problem of evil had advanced it, and it could be found even in the Christian writings. But it was inconsistent with the creeds, and with the popular way of thinking about God, and it found no favor even with the more liberal Christian teachers. But the world moves, and now Rev. H. R. Haweis, a representative Christian minister of England, comes out in a sermon in defense of John Stuart Mill's position. "The cruelties of nature," says Mr. Haweis, "are not to be attributed to God; the injustice of nature, and all those things in nature which, if we imitate her, we should be monstrous criminals—all those things are not part of God's system, and they exist only on account of this strange, mysterious limitation which prevents goodness from triumphing all at once, but cannot finally prevent it." Surely the time is coming when reason in religion will be regarded as desirable as in any other province of thought. On another page may be found an extract from Mr. Haweis' sermon on Mill's religion, which is commended to the attention of the readers of the JOURNAL.

**The Spiritualistic Hypothesis.**

Dr. G. C. Cressey in the *Twentieth Century* criticizes some materialistic assumptions in a very intelligent manner. After saying that mind, morals, imagination, rational and voluntary memory, aspiration, etc., are inconceivable as products of matter, and that numerous quotations from Huxley, Tyndall, Spencer and even Haeckel can be adduced to show that the chasm between mind and matter is, in thought, unbridgeable, adds: "Now, the spiritualistic hypothesis says, in brief: We believe it to be necessary and consistent with these facts of consciousness, introspective reason, rational volition, etc., to assume a constant and abiding immaterial subject distinct in its essence from the body, though correlated with and in a measure conditioned by it. And we can show that all other theories fall into hopeless contradiction and absurdity, and utterly fail to explain the facts of human life."

"The materialist, on the other hand, claims it to be more reasonable to suppose that matter, or something to be called such, must be the ultimate unit or cause of all phenomena, physical and mental. To make this rational, however, even measurably, he is compelled to predicate of matter powers which physics as well as human experience never attributes thereto, some subtle super physical potency, so he must strike at the root and re-define matter in such terms as to reconstruct our notion thereof, and even to render it more natural to popular thought to spell the newly invented unit of all things, a-p-i-r-i-t-u-m-a-t-e-r."

This is well said. Matter considered as it is by the mass of people, or as it is described by physicists, is capable of a great variety of motions, but cannot possibly give rise to consciousness and thought. Atoms of matter without sensation or life cannot by motion, by changing their space relations to one another, produce feeling and intelligence; mental phenomena are subjective, and it is nonsense to say that they may be the product and outcome of matter. The mode of motion called heat admits of conversion into the mode of motion called light, but by this is meant only that one kind of molecular motion ceases and that same force which was exerted in producing it is manifested in motion of another kind. But when the attempt is made to conceive of the conversion of any kind of motion into consciousness the im-

possible is attempted; for consciousness is not a motion, but awareness, something mental in distinction to material. Joy or grief, or other emotions—can they come from the combinations and motions of little atoms which are themselves without life? If it be said they have life then it follows that life is co-existent with matter and not the product of it. Thus to make it conceivable or possible that matter is the ultimate cause of phenomena, matter has to be thought of as having psychical qualities, as possessing in itself that which materialism assumes is a product of material combinations and motions.

**Sectarian Control of the Iowa Soldiers' Home.**

The religious services held at the Iowa Soldiers' Home are under the control of the "Evangelical Pastors' Union of Marshalltown." For a while Rev. T. W. Woodrow, a highly respected Universalist minister of that city, preached there in regular rotation with the orthodox clergy, but the latter were displeased and put their heads together and considered how they could prevent this great wrong! The Pastors' Union first arranged with the Superintendent of the Home to supply ministers to officiate there all the Sundays. Next the Union called a meeting and changed its constitution so that Mr. Woodrow who was intending to join the Union, would be debarred from membership. This was neatly done by inserting "evangelical" before "pastors." Thus Mr. Woodrow, whose preaching is broad and non-sectarian, and who is very popular among the inmates of the Home, was effectually precluded from preaching there, and the entire service put under the exclusive control of orthodox ministers supplied by the association mentioned.

The soldiers did not like this sectarian arrangement. A vote for preference of ministers to preach for them showed out of three hundred, two hundred and sixty-one for Mr. Woodrow. As soon as they learned of the arrangement made with the pastors, the soldiers caused the following to be published in the Marshalltown papers: "Dr. Woodrow having been debarred from preaching at the Soldiers' Home on the afternoon of Sunday, January 5th, and Dr. Rhea having been substituted by the Evangelical Alliance, the inmates of the Home will, *en masse*, weather permitting, attend morning services at Dr. Woodrow's Church. The line of march will be up Main to Third Street, thence to Church, thence along Church to the Universalist church. At the regular meeting of the Commissioners of the Soldiers' Home the inmates thereof will ask that Dr. Woodrow be given his regular appointment of the first Sunday in each month, with services at 3 p.m."

The city papers and fair-minded people generally condemned the action of the Pastors' Union which felt called upon to make an explanation, and accordingly published "A Statement of Facts." But this only intensified the indignation against the orthodox preachers who had been instrumental in excluding Mr. Woodrow, for the statement proved to make up largely of artful misrepresentations. The Marshalltown *Statesman* said that it was "free to say, and believes every fair-minded man will justify the charge that the Ministers' Union, before he fully believed to be his savior returned to earth, but the feeling of the neighbors was such in regard to the affair that it was thought prudent to have the land and buildings deeded back to the owner, an old man, who had lived on the farm for 5 years. He with a son and daughter still live on the place, but as more servants of this Christ. Schweinfurth was educated for the ministry and preached for the Methodists before he connected himself with the Beekmanites, or the "Church triumphant," as the believers call themselves. In his library, which is elegantly furnished, is a large portrait of himself with the inscription above it, "I Am the King of Peace, and below it, "And I Shall Live Forever." This latest "Christ" is 47 years old, a native of Ohio, but of German parentage. Says the *Statesman* correspondent: "In personal appearance—color of the hair, cut of the beard, expression of the eyes, etc.,—Schweinfurth may be said to bear a striking resemblance to the generally accepted ideal of the person of Christ as depicted in religious paintings, but his face lacks the lines of firmness which are shown in ideal portraits of Christ. He dresses elegantly and drives good horses when he comes to Rockford."

Is this fellow an imposter, consciously making men and women his dupes, and playing he is Christ for the consideration and money it secures him from the credulous and superstitious, or is he himself a victim of a delusion, who although sane on many subjects is insane on the subject of Christ's re-appearance in his person? It is certain that any claim, however absurd, put forth in the name of religion, will find believers.

terfere with any of the great combines. A Washington dispatch says: "The senatorial attorneys of the railroads and other great corporations, while professing a desire to curb the wicked trusts, will find constitutional objections to all measures of this character, or so load them down with obnoxious amendments that they cannot pass the House."

**The Latter-Day Christ.**

Schweinfurth the latter-day Christ has, he says, six hundred disciples, and recently at his home near Rockford, Ill., there were sixty representatives from churches at Chicago, Minneapolis, Kansas City, Detroit, Alpena, Mich., and Richmond, Ky. To a correspondent of the Chicago *Herald* he said: "Our membership is growing very fast. In Kansas City it has doubled in less than a year. The time will come when the world will know that I am the representative of the Son of God and our church is the only true church of the redeemed." The recent convocation of the followers whom he had selected and notified to come to his home, was to enable him to give them instruction and to prepare plans for work. He expounds the scriptures, making the doctrine of his new covenant and the condition of the redeemed when all prophecies shall be fulfilled, his special theme. His sermons are taken down by a stenographer and transcribed and sent to all the churches where they are read the following Sunday. When the *Herald* correspondent entered the reception room, "Miss Tuttle, who is known as Saint Sarah, and who, Schweinfurth says, is wholly pure by reason of long association with himself, was directing the eminent apostle to his apartment. In the room were fifteen women—all angels. There were a couple of bright-eyed maidens of sixteen and two or three shapely matrons of twenty-five, but the majority were rather ordinary appearing women of from thirty-five to sixty. They dressed like other women. A few moments later Schweinfurth entered the reception-room." About thirty persons, who are known as angels, reside with Schweinfurth. To the question whether he believed in and practised free love as had been charged, he replied, "We deplore even the marriage rite and the subsequent relation, and consider that, except as it is practised for the perpetuation of the race and is free from carnal passion, it is absolutely sinful. For myself I am the master, the type of God, with all his purity. I am perfectly pure. My followers, both male and female, by association with me become likewise pure and the day will come when all will reach perfection."

Schweinfurth's residence is a house of modern architecture adorned with ample porches, finished internally and richly furnished, with grounds well-kept, and farm buildings corresponding with the residence. Some time ago the nominal owner of this property, deeded it to the man whom he fully believed to be his savior returned to earth, but the feeling of the neighbors was such in regard to the affair that it was thought prudent to have the land and buildings deeded back to the owner, an old man, who had lived on the farm for 5 years. He with a son and daughter still live on the place, but as more servants of this Christ. Schweinfurth was educated for the ministry and preached for the Methodists before he connected himself with the Beekmanites, or the "Church triumphant," as the believers call themselves. In his library, which is elegantly furnished, is a large portrait of himself with the inscription above it, "I Am the King of Peace, and below it, "And I Shall Live Forever." This latest "Christ" is 47 years old, a native of Ohio, but of German parentage. Says the *Herald* correspondent: "In personal appearance—color of the hair, cut of the beard, expression of the eyes, etc.,—Schweinfurth may be said to bear a striking resemblance to the generally accepted ideal of the person of Christ as depicted in religious paintings, but his face lacks the lines of firmness which are shown in ideal portraits of Christ. He dresses elegantly and drives good horses when he comes to Rockford."

Is this fellow an imposter, consciously making men and women his dupes, and playing he is Christ for the consideration and money it secures him from the credulous and superstitious, or is he himself a victim of a delusion, who although sane on many subjects is insane on the subject of Christ's re-appearance in his person? It is certain that any claim, however absurd, put forth in the name of religion, will find believers.

**Aber's Materialization Exhibit.**

Readers of the JOURNAL will recall several accounts of the manifestations at Spring Hill, Kansas, as reported by Mr. J. H. Pratt. On the sixth page of this week's paper Mr. Pratt gives an account which on its face seems remarkable and worthy of consideration. Having been assured repeatedly by Mr. Pratt—after "500 sittings"—of the genuineness of the phenomena occurring in the presence of W. W. Aber, the editor of the JOURNAL accepted an invitation to visit Spring Hill and make his own observations. Mr. Richard Hodgson, Secretary American Branch of the (English) Society for Psychical Research had also been invited. Together, Mr. Hodgson and Mr. Bundy reached Spring Hill,—some thirty miles from Kansas City—on Monday evening, March 21st, and left on the following Thursday. As the result of their observation and investigation Messrs. Hodgson and Bundy arrived at conclusions diametrically opposite to those of Mr. Pratt. The manifestations have not the slightest evidential

value. It appears that Mr. Pratt has identified King David and that the old poet acknowledged his identity when the medium's patron called his name. Among other superstitious spirits Henry VIII., Pericles, Epes Sargent, S. S. Jones, William Denton and a long list of ancient and modern characters have appeared and been promptly and fully identified by Mr. Pratt or some member of his staff of swift recognizers. That this staff is composed largely of aged men and women and people easily dominated by Mr. Pratt's tremendous will, should in all fairness be stated. After his experience at Spring Hill the editor regrets to say that he regards the testimony of Mr. Pratt heretofore published as well as the account on the sixth page of this issue, as entirely worthless. More than this the editor does not care to say at present; nor will he fill his paper with further details unless it shall be necessary in order to protect the public. Mr. and Mrs. Pratt have the thanks of the editor and Mr. Hodgson for their hospitality.

**In Kansas City.**

On Sunday morning the 23rd ult., Mr. Hodgson and Mr. Bundy were met at the railroad station in Kansas City, by Dr. S. D. Bowker who escorted them to the Unitarian church to listen to Mr. Roberts, who having grown too liberal for his old Baptist society is now ministering most acceptably as a Unitarian preacher. Mr. Roberts is an able man, but has not yet reached solid ground; he is still growing however and is said to be ever receptive to truth. In the evening the visitors were complimented with an informal reception by Dr. and Mrs. J. Thorne. As was remarked by Dr. Bowker, the company was made up of exceptionally able people. After informal talks by Messers. Hodgson and Bundy, a general interchange of views was had. Dr. Hodgson was very felicitous in his exposition of the aims and work of the psychical society, and gained a number of new associate members. Dr. Thorne gave some interesting experiences and in his brief remarks exhibited clear evidence of the great ability with which he is generally credited. Dr. Bowker is living evidence that a Baptist preacher can grow into a first-class physician and a broad, liberal religionist with large knowledge of, and faith in, Spiritualism. Returning from Spring Hill on the following Thursday, Mr. Hodgson took a side trip to Topeka to interview some important witnesses leaving Mr. Bundy in Kansas City under charge of Dr. Bowker. To call on one's friends is always pleasant, but to be chaperoned by so genial a companion as Dr. Bowker is especially pleasant. Mr. Bundy regrets that want of time prevented his paying his respects to many of his subscribers and friends in that phenomenal city. He hopes some time to greet each of them when he is more at leisure.

**Kissing the Bible.**

The other day an incident occurred in a Philadelphia court worthy of mention in these columns, Miss Marion Taylor, instructor in "Store's Artistic Ladies' Tailoring and Dress-Making Parlors," having been sworn in, was giving her testimony when she was interrupted by one of the jurors who objected on the ground that she had not kissed the Bible. After a very animated discussion between counsel and Judge Arnold the latter sensibly said: "I am not surprised that this witness did not kiss the book. I would not do it, either—a dirty book like that. This custom is a relic of idolatry, and the sooner it is abolished the better it will be. I don't think this witness objected to kissing the book because she intended to lie, but because it is a dirty book. I respect her regard for her person and her health." It is time that the dirty practice of requiring witnesses to kiss the Bible ceased. Think of compelling a pure and refined woman to kiss a book on whose surface is the impact of the lips of sensualists, drunkards, and the taint of disease, as is true of every copy of the Bible used in courts for their purpose. Cleanliness is said to be next to godliness, and putting the lips to a soiled copy of a book, however excellent its teachings, is no more conducive to spiritual than to physical purity.

After the trial Judge Arnold was asked what he meant by saying that kissing the Bible, being a relic of barbarism, ought to be abolished. He replied: "I mean that it was established by the church to show the humiliation of the people before the first judges, who were clerics. It has been abolished in England, judicial declarations, subject to penalties, being substituted. I mean that is a relic of a superstitious age and superstitious people under the subjection of priesthood. It is a relic of that age in which trial by fire took the place of trial by jury; when a man's guilt or innocence depended on his physical capacity to resist pain and torture; but its worst feature is the dirt and disease which is imparted to the book by constant handling it receives from dirty witnesses, and I not only would not kiss such a book myself, but have a respect for those who have enough respect for themselves to refuse to do so. It is like the custom of kissing brass toes of graven images. Some worshippers kiss the toe until it is worn smooth, when others only stoop down and pretend to kiss it. They are just as devout as those who touch the toe with their lips, but they have too much regard for their health to touch their lips to the spot where thousands of others have been. I think swearing on the Bible should be abolished. I think a witness can take just as good an oath with the uplifted hand as on the Bible."

## Mr. Hodgson in Chicago.

The JOURNAL announces with great pleasure the presence in Chicago of Richard Hodgson, LL. D., the able and efficient Secretary of the American Branch of the (English) Society for Psychical Research. Mr. H. is the guest of the editor of the JOURNAL, and is here in the interests of the work for which the Society was founded. He desires to make original experiments with mediums and sensitives, to obtain further corroboration of cases already reported, and to stimulate interest in psychical research by explaining what has already been accomplished and what is confidently hoped for in the future. He is also taking in associate members who come properly recommended. The fee is only \$3 per year and entitles one to all the reports and printed proceedings of the Society for the current year, we believe. Mr. H. is peculiarly well qualified for his arduous and delicate task; he is a pleasant speaker, as well as an accurate and trained observer. While adhering rigidly to the methods of science in the prosecution of his work he is fair, candid and sympathetic in his attitude and action. On Friday evening of this week—April 4th—Mr. Hodgson will receive the public in the club room of the Sherman House. All interested in psychical science should be present, as Mr. H. will give a brief account of matters and incidents which will be both entertaining and instructive.

Rev. Dr. Lyman Abbott, pastor of the Brooklyn Plymouth Church delivered a lecture in Central Music Hall, last week on "Industrial Revolution." He referred to the great railroad strikes of the Northwest, the Pennsylvania coal miners strikes, and the dock laborers' strike in London, to show that the labor problem is real and that its influence is everywhere felt. Once the lecturer said, capital owned the labor. That condition, known as slavery, merged into serfdom, under which labor was provided for by capital which owned the land. Then came individualism, and capital no longer owned or had a lien upon the laborer. Individualism gave way to the present wage system by which the implements are in the hands of one class while the labor is performed by the hands of another class. The wage system, although an improvement upon former systems, is full of evils; the profits go to the capitalists and in thousands of cases men cannot get work. The concentration of wealth in the hands of a few distributes poverty among the many. The brotherhood of man is practically denied and the conditions of moral well-being do not exist among the masses. Dr. Abbott declared his belief that the present wage system can bring nothing but an industrial revolution, and that before another century has passed, this system will give way to an industrial democracy.

The Blair educational bill intended to extend aid to the Southern States and to the illiterate of all the States, by government appropriations, was defeated March 20th, in the United States Senate, by a vote of 37 to 31. A few years ago it received a two-thirds majority. The popularity of the measure has been on the decline for nearly two years, owing to increase in the appropriations for pensions and public improvements, and increasing knowledge of the fact that one of the objects of the bill was to enforce religious instruction in the public schools by national authority. The supporters of the bill, too, helped to defeat it by needless and tiresome speech making. Senator Blair talked the Senate chamber nearly empty before the final vote was taken. The bill proposed the distribution of \$70,000,000. This is a large amount of money, but none too much to spend in overcoming the evil of illiteracy, provided the money can be used honestly by faithful and efficient officers, for secular instruction free from sectarian influence and from the control of politicians for personal and party purposes. The only hope of this Republic is in the intelligence and virtue of the people, and the object of the Blair bill, apart from certain objectionable features, justifies a large appropriation by the government for educational purposes; and upon some future Congress may devolve the high duty of having a bill containing all there is good in the one just defeated.

General Crook, who after facing death in many battles, died at his home in this city as suddenly as though a bullet had been shot through his heart, was Gen. Sherman says, the most successful man in dealing with the Indians the United States has ever had. He always kept faith with the Indians and whatever he promised them has a full confidence that he would do. He was a full and ready soldier whose sympathies were with the rank and file of the army. "Speaking of the numerous desertions from the army," says the San Francisco *Call*, "he once attributed them to the humiliations of the soldier's position." In this doubtless the General was right. Evidence crops out every once in a while to show that the usages of the army permit officers to impose menial service upon private soldiers, an evil that cannot be corrected too soon.

Rev. Dr. James H. Rylance has obtained judgment through the courts for \$10,000 damages against one of the vestrymen of his own church for libel. Dr. Rylance was once pastor of St. James' Episcopal Church in this city and no one who knew him then believed him guilty of the charges brought against him. Conscious of his innocence, he took his case at once into a court of justice and the result is a vindication of his honor, and disgrace to the slanderous officer of his church who tried to blast his pastor's reputation as a minister and a man.

In order to perform jury service or to be a useful and efficient soldier a man should be able to read speak and write the language of the country in which he lives; nevertheless, there is considerable opposition in Wisconsin to the Bennett law because it makes teaching English in the schools compulsory. According to Gov. Hoard there are several counties in that State where it is necessary to have interpreters among the regular officers. There are many born in the State and having attended school several years, who are yet entirely ignorant of English. There is a tendency in Wisconsin to a repetition of the history of the Pennsylvania Dutch and the French Canadians. The leaders of the opposition to the Bennett law are German Roman Catholic bishops who wish to prevent members of their flocks from learning English and mingling with the English-speaking world. The political demagogues who oppose it do so of course to get votes. The citizens of Wisconsin, irrespective of religious views, should stand by the Bennett law, for it is in the interest of enlightenment, patriotism, national unity and the American spirit.

Prof. Huxley in the January number of the *Nineteenth Century* refers to the "famous phrase," "all men are born free and equal" as having been "put forth as the foundation of the Declaration of Independence." What the Declaration says is, "all men are created equal," and by this was meant that all men are created equal in natural opportunities, all advantages not natural being artificial or the result of associations and distinction made by men. In one sense all things are natural; in another that only is natural to which the volitional agency of man makes no addition. The Declaration of Independence is all right, Prof. Huxley.

There is a new story about an episode in the life of Gladstone. When he once said to the Queen of England that she "must" do a certain thing, Victoria bristled up and said angrily: "Must did you say? And do you know, sir who I am?" The Premier's cool response was: "Madam, you are the Queen of England; but do you know who I am? I am the people of England, and in this emergency the people say 'must'."

The copyright on the old standard Webster's *Unabridged Dictionary* having expired, Messrs. G. and C. Merriam cannot longer prevent other publishers from issuing it, and several editions are now under way. But the public should know that these cheap editions do not include the supplement of nearly 5,000 words contained in the latest edition by the Merriams.

For the Religio-Philosophical Journal.  
In Memoriam.

ELIZABETH LOWE WATSON.

To-day,  
Thou know'st the whole world weeps with thy woe;  
The grief all hearts share grows less for one."

Never is the practical potency of our spiritual philosophy put to so severe a test as when we are called upon to part with a precious friend at the door of death. And yet, in many years of experience never have I known a Spiritualist to faint and fail in faith under this supreme trial. Apprehending somewhat of life's psychical laws enables us to place ourselves in rapport with invisible intelligences and frequently surprising manifestations of spiritual power occur amid what otherwise would be scenes of desolation. A remarkable demonstration of this fact has just transpired in the transition of Alfred Dodge son of M. B. and L. M. Dodge of San Francisco. A young man of bright promise, great nobility of character and beloved by a large circle of acquaintances. A loving son and brother, companion and co-worker with his father in inventing and drafting complex mining machinery—at the age of twenty-one he had already achieved considerable distinction, accomplishing apparently by inspiration what older heads had failed in, after the most arduous study. When it became generally known that this talented and exemplary young man was passing away every one who knows the family said: "How can they ever bear it?" feeling that the place he filled none other could, and that to lose him would leave the little circle inconsolable. His mother has for many years been sensitive to spirit presence and in this fearful trial of infatigable working, watching and waiting by the side of her, devoted and idolized son she was continually conscious of heavenly help. Alone among strangers at Tucson, Arizona, where she had taken him hoping the change of climate might work his cure, she met the angel of death and delivered up to him the darling of her heart. Imagine the sad home-coming, the familiar yet strange surroundings, the unpacking of strange never to be donned again, many of my readers know what all this means; how eloquent almost silent, seems every article of dress worn by one whose form lies cold and motionless, this—and all things else that try the heart at such a time, the mother after months of sleepless vigils, endured with a sublime heroism that seemed little short of the miraculous. The interest in the young man was so general that by special request the funeral services were held at the Metropolitan Temple where for years his bright young face had been a familiar joy to thousands as he assisted his father, the business manager of our meetings, in welcoming and seating the congregation. At two o'clock, p. m., Sunday, March 16th, the great auditorium was filled with people of all denominations. The floral offerings were unique, profuse and beautiful. The service opened with a solo by Mrs. Howell who sang "Nearer, my God, to Thee," and as her rich voice took up the second verse the audience was electrified by a melodious alto soaring upward, silvery sweet yet strong and clear, and when aware that the marvellous tones came from the bereaved mother's lips—every eye overflowed, the soloist broke—then as by common consent the whole audience took up the sacred strain through which still wound that golden thread of song, up-welling from the mother's soul. No one who witnessed will ever forget that scene. Mrs. Dodge was quite unconscious of having made a sound, and we doubt not that it was a token of angel power. The simplest words in the vocabulary of the spiritualistic faith, when contrasted with the cold formulas and vague uncertainties of "orthodox" beliefs, seem

pure eloquence. Of the address that followed it will suffice to say that we were helped to a realization of the order and beauty of universal life in which death plays a necessary and noble part. In thought from earthly limitations, joyously shaking off the trammels of the flesh and surrounded by smiling kindred and friends looking about him with eager expectancy for new problems to solve, new duties to perform, with a tender, backward glance upon life's dear-old ties.

How long a time a duteous description of that world to which so many of our beloved have lately journeyed! But though an angel were to come bodily before us and discourse in pentecostal tongue, could he make us to understand? No! we must grow into its glories, gradually, just as we come to know our first home by slow degrees. But, it is much to really know that there is a Spirit-world, governed by benignant law, and that love and memory triumph over death. I will conclude this little sketch with the impromptu lines which closed our young friend's funeral services hoping that they may contain comfort for other hearts similarly afflicted.

Once more Death's mystic portals open  
To let a precious spirit through  
Into a realm of larger hope  
And life more beautiful and true.

As swiftly vanished as a dream  
Are visions of our earthly pride,  
Or like a laughing mountain stream  
Soon lost in ocean's rolling tide.

And what we fondly call our own  
Becomes another's in an hour,  
And every joy our hearts have known  
Is e'er re-claimed by higher Power.

And now this dear and noble youth,  
Just rounded up to manhood's morn,  
So rich in virtue, love and truth  
Into another world is born!

But let your hearts be comforted  
By this sweet thought—no barriers frown  
Between you and the so-called dead  
Which faithful love cannot break down.

And though the future of your boy  
Has been withdrawn from your control,  
No power can rob you of the boy  
Which God vouchsafed through his bright soul.

For one and twenty years the ties  
Of home and love held him fast,  
And though he clung to Paradise  
You will retain that happy Past!

A thousand golden memories  
Will mingle with your daily cares,  
Like music borne o'er summer seas  
Or laughter linked with solemn prayers.

And now through mist of falling tears  
Behold the blossom of your life  
Full-blown in one and twenty years,  
With every blessed promise ripe—

Borne up beyond the reach of blight  
And earthly beauty's swift decline;  
Transplanted to life's shores of light,  
Pro-ected by a Power divine!

A few times will you wake and sleep,  
A few days work, then dream again,  
A little while to laugh and weep,  
Then over-past all mortal pain;

And nature's last, long lullaby,  
Droned softly into dying ears,  
Will hush your fainting spirit cry  
And end forever foolish fear.

And as spring's budding beauties break  
From winter's cold and wintry embrace,  
So will enfranchised souls awake  
And meet their darlings face to face.

He whose promise you behold  
In symbol dream of pulseless clay,  
Will greet you then e'en as of old,  
As though death were life's holiday!

And every promise that fore-shone  
In his young life so quickly chilled  
Will be in God's great spirit-zone,  
Renewed and perfectly fulfilled.

Sunny Brae, Cal.

Miss Jennie B. Hagan has been lecturing in Rochester, New York. Mrs. Cornelia Gardner writes in highly complimentary terms of Miss Hagan's improvisations.

On March 18th Mrs. C. L. Morgan passed to higher life, aged 66 years. She had been thirty years a resident of Green County, Wisconsin. An advanced thinker, she was the friend of all reforms. She leaves a husband and family and a large circle of friends to mourn her departure. Mrs. Summerill of Monroe, Wis., spoke appropriate and touching words at the funeral of Mrs. Morgan.

The *Carrier Dove* will no longer be published as a weekly; it will here after appear as a monthly magazine. We are glad to chronicle this change and believe it is for the best. When the *Dove* was made a weekly we felt sure a mistake had been made and so stated privately to mutual friends. Mrs. Schlesinger is a conscientious and industrious editor and we believe she can make a magazine which will command wide circulation, on the Pacific coast and in the Eastern States. Those desirous of seeing a specimen copy of the *Dove* in magazine form may send 25 cents to Mrs. Julia Schlesinger, 841 Market St., San Francisco, Cal.

The discourse by Dr. Thomas printed on the first page of the JOURNAL this week, is remarkable for the spirituality as well as the breadth of its thought, and for the truly modern spirit in which an old subject is discussed. Instead of assailing science, Dr. Thomas uses its facts and its principles to show that man is a spiritual being and that the order of the visible world has its basis and reason in "the divine." Instead of confusing minds with irrational theories about a trine God of which Jesus is the second person, this reasonable preacher talks of God as the highest conceivable, and of Jesus as a unique personality who was with God because he lived in the spirit and was filled with truth and love and righteousness.

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AND  
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## MY SLAIN.

This sweet child which hath climbed up on my knee,  
With her amorousness she doth trouble me,  
With her low prattle maketh me afraid,  
Ah darling! when you cling and neile so,  
You hurt me, though you do not see me cry,  
Nor hear the weariness with which I sigh,  
For the dear babe I killed so long ago,  
I tremble at the touch of your caress;  
I am not worthy of your innocent fair;  
I weep with a kind of wretchedness  
Did my own child-heartedness to death,  
Beside whose grave I pace forevermore,  
Like desolation on a ship-wrecked shore.

There is no little child within me now,  
To sing back to the thrushes, nor leap up  
With a joyful kiss, kit my wavy apple-bough  
Leans into blamish, or buttermilk  
Plays with the sunshin, or a violet  
Dances in the glad dew. Alas! alas!

The meaning of the daisies in the grass  
I have forgotten; and, if my cheeks are wet,  
It is not with the blitheness of the child,  
But with the bitter sorrow of past years.  
To onward life, with life irreconciled;  
To backward life, with death O tears!  
But there is no my sweet sound  
Of rhythmic woe, a springing from the ground.

Woe which knoweth and the brookh lone  
Which unites in mummuries, weigeth out every  
Of that woe, mummuries before,  
And dries the heart down with the scoffing brain;  
Woe worth the weeping analytic days

That dry the tender juices in the breast,  
And put the thunders of the Lord to test,  
So that no marvel must be, and no praise,  
No any God except necessity.

What can give my poor, starved life in leu  
Of this dead cherub, I whom I leu for ye?  
Take back your golden wisdom, and renew  
Whose simple instinct guessed the heavens at once.

—RICHARD REALE.

## Spiritual Politics.

To the Editor of the Religio-Philosophical Journal.

Men are moved as the pawns upon the chess board in the hands of most-f players, and know not the hand that guides each act. Such were the words by which a most wise and divine man, the once that is more man, and addressed to me by the mind of a master spirit as he instructed me what to look for and how to detect the prime movers who stand behind the principal figures present in mortal life. It is a most curious and interesting study, particularly as, step by step, the earnest seeker after truth learns the magnitude of the work, the uncounted millions of spirits eng. god and the unceasing warfare, divine and human, that is being waged in the most portentous realms to humanity as a whole in both conditions of life, viz that of the physical and of the spiritual forms of existence. The old query, "If a man die shall he live again?" is in this line of study surely answered, not merely that he lives, but that he lives in a more intense condition, with all his earthly attributes and ambitions expanded, actuated by a knowledge of power, but also that he endeavored to use his talents and knowledge while in earth life. If those attributes were developed in the way of controlling his fellow-men for ends of personal aggrandizement, and if in a measure successful, then on passing to spirit life and becoming a god of the natural laws that govern there, such a spirit will use all his strength of mind for the promotion of the earthly gods, to do this he acts through some one in mortal life, and thus gratifies his personal selfish ends. It does not follow that the one in mortal life is aware of this by any means, nor is it necessary that he should be. Hence, we can readily reason that the active men of past history, in the wars and politics therein recorded, would in spirit life be just as earnest warriors and politicians and endeavor to have an influence over the time of the known world, in succeeding generations of men, really by the anointing of much of the wars and overthrowing of governments, and their powerful influence unchallenged and unknown among the men of earth.

To combat such, to defeat the ends of such, in order that the light of truth and freedom may shine upon all, the work and aim of powerfully organized bands of other spirits, led by those of intelligent, progressive, divine character, who have gone to the whole. These too must use these in mortal life for their work. From these ever-contending influences—in what is after all the real life of mankind—we in mortal life are directed, guided, governed or overthrown as the case may be. Untold thousands in earth life, feel themselves ground, "as between the upper and nether millstones," and know not the cause of their woes. During the last seven years to the time of those here described, the ranks of the heroic have been raised, and with each successive victory have their ranks been increased and strengthened until now it would seem as if there was naught to withstand them. That such work has gone on with varying successes through all time is unquestionable, but I can only speak of the period of which I personally know.

The "op" of my spirit, who I call to in the regions given, the efforts being made to stop all wars between nations. Hence, when a Boulanger was seen rising into prominence with his mouthings of "Rebavich revanche!" a careful search disclosed the fact that behind him guiding, governing and planning, was Napoleon Bonaparte with all the spirit influence of the First Empire being brought to bear throughout France for the cause of the people. The "op" of my spirit, who I call to in the regions given, the efforts being made to stop all wars between nations. Hence, when a Boulanger was seen rising into prominence with his mouthings of "Rebavich revanche!" a careful search disclosed the fact that behind him guiding, governing and planning, was Napoleon Bonaparte with all the spirit influence of the First Empire being brought to bear throughout France for the cause of the people. The "op" of my spirit, who I call to in the regions given, the efforts being made to stop all wars between nations. Hence, when a Boulanger was seen rising into prominence with his mouthings of "Rebavich revanche!" a careful search disclosed the fact that behind him guiding, governing and planning, was Napoleon Bonaparte with all the spirit influence of the First Empire being brought to bear throughout France for the cause of the people.

The present condition of Germany was foreseen and expected for the first time, the end in sight, the life of Emperor Frederick to be the moment possible; time and again, when all hope left the wife and attendant physicians, a spirit strength was applied, and a new lease of life given. When the end did come, then the masterful, arrogant spirit controlling the actions of the Crown Prince asserted himself in his eagerness to resume earthly sway and caused him to commit acts that he would not have done had he been in mortal life. I referred to the conduct of the present emperor toward his mother, and almost every personal act of the first few weeks of his accession to power. To the spirit who thus influenced him, the source from which the help was rendered to the Emperor Frederick was known; and as there was, and is, a probability that something similar will be needed in the case of the present official incumbent, a powerful spirit interceded. This spirit, who I call to in the regions given, the efforts being made to stop all wars between nations, was but the "paw" now being used as a foil, building up a large military machine which will soon fall of its own weight, and the war record of Germany be ended for all the future. In England, the coming man is Burns of London; back of him is Cromwell with the whole Roundhead influence of another day. There is no possibility of interference, for it is recognized the spirit of Cromwell earnestly desires the advancement of these causes; but there will be heartrending changes to many of the present nobility and rulers.

These are the political elements of Europe ruled today, and there can be no extended war between nations for the reason all is in the hands of those who will prevent war. There will be internal dissensions, rioting, rebellion, and other disturbances, but these will be radically changed until the people of each nation are educated as a mass to step from under the burdens that now oppress them, and thus allow the superstructure of past centuries of personal aggrandizement to fall with a crash and mingle with the dust of the past where in this age of enlightenment it belongs. Should it be possible, however, that by any unforeseen event a war between nations should

commence, arrangements are made to sacrifice the leaders that the lives of the many may be saved.

Only a few weeks ago this nearly occurred, and the lives of tens of thousands of men, with the whole political condition of Europe hung trembling upon the balance of the scales. The "op" of my spirit was sought and obtained in time, so that crisis in the plans of spirits passed with an unknown ringe on this side of life. Should the babe have died, then the world would have been a war that for a short time might have brought all Europe into collision, each nation with another. That has passed and the weak part of such a vast work, as is here so crudely sketched, is now provided for. In Italy the political government, and the Vatican, have all the power in endeavoring to outwit each other. Through it all though, there is a continual spirit pressure being brought to bear on the Roman Catholic stronghold, which it cannot much longer resist, and a sudden flight of the crowd of black vultures may occur any day. When they alight it will be in—well, the city of Baltimore is the place prepared for it; and the present of organ at Rome will be used to aid in the flight. None need be alarmed, all is prepared to take care of them.

There is no little child within me now,  
To sing back to the thrushes, nor leap up  
With a joyful kiss, kit my wavy apple-bough  
Leans into blamish, or buttermilk  
Plays with the sunshin, or a violet  
Dances in the glad dew. Alas! alas!

The meaning of the daisies in the grass  
I have forgotten; and, if my cheeks are wet,  
It is not with the blitheness of the child,  
But with the bitter sorrow of past years.  
To onward life, with life irreconciled;  
To backward life, with death O tears!

But there is no my sweet sound  
Of rhythmic woe, a springing from the ground.

Woe which knoweth and the brookh lone  
Which unites in mummuries, weigeth out every  
Of that woe, mummuries before,  
And dries the heart down with the scoffing brain;  
Woe worth the weeping analytic days

That dry the tender juices in the breast,  
And put the thunders of the Lord to test,  
So that no marvel must be, and no praise,  
No any God except necessity.

What can give my poor, starved life in leu  
Of this dead cherub, I whom I leu for ye?  
Take back your golden wisdom, and renew  
Whose simple instinct guessed the heavens at once.

—RICHARD REALE.

to the Editor of the Religio-Philosophical Journal.

Every one knows what a sponge is, but few have thought of its life, and traced its close parallelism with that of man. It is the emblem of the highest of civilizations, God's greatest work. Few have discovered the link that binds highest and lowest together. It is not necessary now to trace the genesis of the sponge, only to glance at its surroundings, and what it does with them, how it manifests its life. Anchored firmly upon a rock, swaying hither and thither with the wash of the waters, to which it opens its myriad mouths; small are they, but they are large enough to catch, and the half animal half vegetable being drawn into a huge sponge. Whether it helps any other life than its own science knows not; but there is so deeply settled a belief that it does not, that any man distinguished for eager absorption and refusal to give out except under pressure, is universally held to be a sponge.

We have a sponge brought up from the deep sea; it is a seemingly useless, unattractive looking object, covered and pattered with a disgusting slime. Much washing and careful manipulation are needed before a sponge becomes durable, still less, useful.

But it does at last; some pieces become fabulously valuable, their power of absorption made useful to others, because it ceases to be for appropriation—for all, to a sponge.

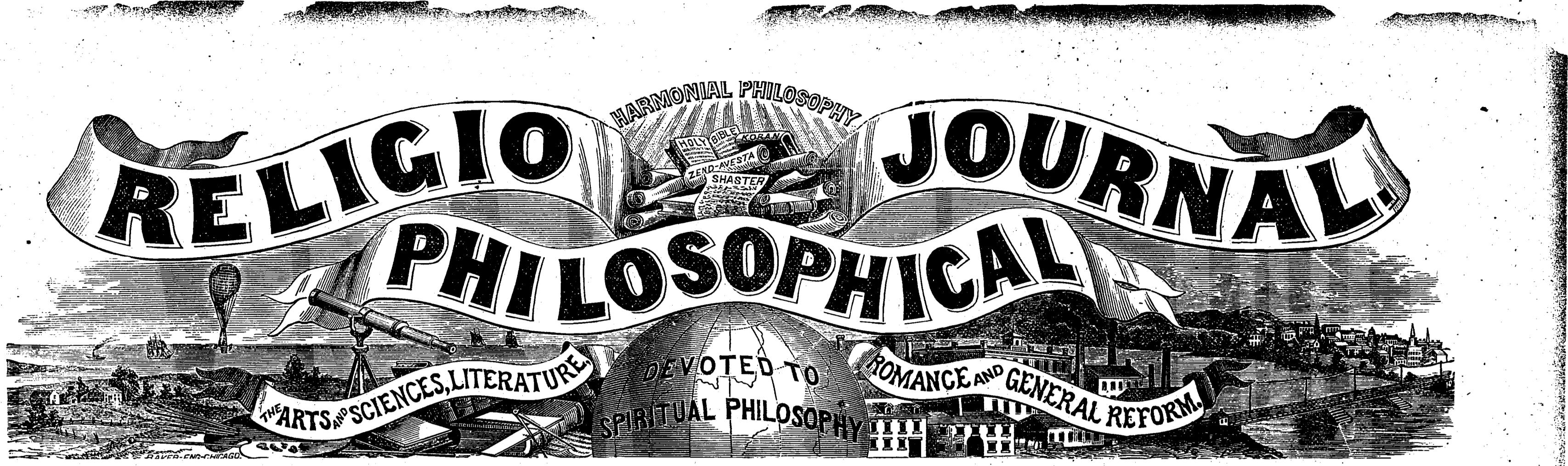
We have a sponge anchored to one idea which deems it a rock; the flow of related or opposed ideas disturb them not; they appropriate, or think they do, what seems to fit their condition, but "holding the truth in unrighteousness" do but create a sort of slimy confusion. However much comes to them, nothing is given out.

Moral keepomaniacs are they, always trying to seize the world, but they have no use for it.

They can talk of great things, but they have not discerned them; they will dup the world with a false offer of one thousand dollars to any one who would duplicate the manifestations occurring in Henry Ford's presence, under the same conditions, and could tell me how it was done, but that in this case it was certain the whole thing was a base fraud, and the sponges were refuted all offers of p, as the sponges had been unable to give me anything satisfactory. The man now came up and I signified to him to talk with him. He did, and told me into what form he had come. I told him the truth, he was offering a sponge to a woman, and she had given him a thousand dollars to any one who would duplicate the manifestations occurring in Henry Ford's presence, under the same conditions, and could tell me how it was done, but that in this case it was certain the whole thing was a base fraud, and the sponges were refuted all offers of p, as the sponges had been unable to give me anything satisfactory. The man now came up and I signified to him to talk with him. He did, and told me into what form he had come. I told him the truth, he was offering a sponge to a woman, and she had given him a thousand dollars to any one who would duplicate the manifestations occurring in Henry Ford's presence, under the same conditions, and could tell me how it was done, but that in this case it was certain the whole thing was a base fraud, and the sponges were refuted all offers of p, as the sponges had been unable to give me anything satisfactory. 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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 8

Readers of the JOURNAL are especially requested to send items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to do, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.  
"A Fresh View of the Shakers."

GILES B. AVERY.

The Proverbs' writer of old said: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." And, sometimes this may appropriately apply to him who is first in the cause of others. Observing an article in the JOURNAL of January 11, 1890, by Rev. W. I. Gill, entitled, "A Fresh View of the Shakers," which appears to have been written with much candor, and good feeling, but which, unfortunately, contained some prominent errors, the result of some misinformation, we feel it duty to the public to make some criticisms and corrections of the article aforesaid, as follows:

We doubt not that Friend Gill intended to give a true and just account of the Shakers, their methods of social life and discipline, worship, etc. And, indeed, he has given them great credit. But, unfortunately, for the public, who, especially in this age, are seeking for facts, there are some important erroneous statements. The present criticisms are made by one who has spent over seventy-two years among the Shakers, and is thoroughly acquainted with the organization of the Shaker Community, its principles, by-laws, methods of the appointment of its leaders, manner of discipline, privileges of members, and in fact, all the paraphernalia of the Shaker communal and individual life requisitions and privileges, temporal, social and spiritual; and, we speak with no desire for controversy, nor publicity, only with the object of correctly informing the public mind, which is now justly scanning and canvassing all systems of religion, (so-called), as well as all alleged principles of science, art, and mental and spiritual culture and development, as well as the laws of hygiene and therapeutics. Friend Gill makes many good declarations of Shaker character and habits, highly commendable and true, for which he has our thanks, for they savor of candor and freedom from prejudice, valuable characteristics in a writer. He says: "The Shaker mode of life, is, on the whole, of a healthy order, they indulge in no intoxicants, nor narcotics." This is true, and the writer of this article never drank a glass of any kind of distilled liquors, never used as a beverage, and only in sickness, beer, cider, wine, etc., never smoked a cigar, or pipe of tobacco, nor chewed a quid of the same in his life, and is now in his seventy-fifth year, and now uses neither tea, coffee nor chocolate. The seventeen Shaker societies all abandoned distilled liquors, as a beverage, over 60 years ago, and 40 years ago rejected the use of all fermented liquors, except in case of sickness and for medical purposes, and 40 years ago, abandoned swine's flesh. (A few families in Kentucky, where carbonaceous foods are least needed, have resumed the use of pork unadvisedly.)

Our friend Gill truly says: "The Shakers are long lived." True, the average age at demise, in a population of about four thousand, was about 62 years, while many reach to the nineties, and one to 107 years, who was a Shaker some 90 years or more.

Our friend has well spoken of the Shaker worship. But he seems to unstring his own harp; after speaking so well of those habits of life that all cater to length of years, he tells the public: "The women's faces especially, have a general expression of dullness." But, the directly opposite of this has been the frequent remark of many visitors. And, the truth is, there is not one in five hundred of the Sisters who wear that livid, cadavreac,

woe-begone countenance which one sees hundreds of thousands of in the world, who are sufferers by abnormal sexual relations, and other demoralizing, exciting and passion-stimulating habits of life.

Our Rev. friend sees fit to caricature with the slurring epithet "ridiculous" the virgin life requisition, which is one of the primary requisitions of membership; true, he couples the "ridiculous" with the "sublime!" But, we opine that when sublimity gets into the company of the "ridiculous" like poor Tray, she got into bad company! Was the virginity of Jesus Christ, and of many of his apostles ridiculous? And, was Jesus' declaration, that "in the resurrection they neither marry, nor are given in marriage" a sentiment for the butt of ridicule? And is the resurrection life a subject for ridicule? But, further, we spare the pastor on this subject, save to refer to Jesus' declaration "I am the resurrection," that is, my life is in the order and spirit of the resurrection. And, "except ye abide in me, and my words abide in you, ye have no life in you." Is the gospel boon of eternal life—the resurrection virgin life, to be ridiculed? Reflect! But, enough, we do not intend this article as an argument on religion.

Concerning the appointment of leaders, our friend Gill says "the leaders are not elected by majority vote, and the community has no voice, whatever in their appointment." This is a very grave mistake. It is true that the "Community" have no voice in their appointment. The facts are, leaders are nominated by the ministry and Elders and others, prominent members, in council; then, the ministry consult with covenant members individually, and, if the person nominated meets with general approbation, thus presented, the appointment is announced in meeting assembled, but, unless there is a general approval, all circumstances considered, the appointment is not ratified, and does not go into effect.

A majority of votes, taken in the general method practiced in republican governments, gives full and free scope to wire pulling, intrigue, prejudice and "cancerous" influences, which often bias the real and best judgment of individuals. The spiritual leadership or ministerial leadership of society is considered a theocromatic appointment, anunction of the holy spirit, pointing out characteristic fitness. Experience in the history of governments reveals the fact that all merely human governments are corrupt, and republican forms where officials are elected by votes of majorities, not among the least so, millions of votes and the purchase of bribes, the issues of prejudices, often an unjust as martyrdom, or the influences of caucasus bias, as untrustful as slander, and leadership thus appointed could never protectively direct a body people. And, even a popular form of theocracy that is not sustained by a pure life of absolute virginity and devotion to godliness, is a momentous failure. Theunction manifest in the character of an unselfish godly life; and, where this is witnessed, approval is consequential.

Concerning the confessional our friend was also misled, it appears, by some erroneous informant. No adult person is required to confess on bended knees, nor even a child, unless on some special occasion of flagrant error or rebellious disobedience. True, we would have it distinctly understood, that the first act of initiation into society membership of a Shaker Community is an honest confession of all remembered sins of the past life, to God, in presence of an Elder or Elderess, each person to an Elder of one's own sex, as a witness for the soul, a recommendation of membership, to the members of the Commune, as a novitiate brother or sister. This confession on the part of the confessor, is a necessary soul cleansing process; and a voucher of fitness for membership in reference to the protection of community from the invasion of unworthy applicants for membership. It is a Christian requisition sustained by the example of Jesus, who made a confession of his life to John the Baptist, and by which he was enabled to declare, "There cometh one mightier than I, after me, whose shoe latches I am not worthy to unloose." Mark 1st, 7th. Also taught by the Apostle John, who said, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Mother Ann Lee's testimony comprehended the same necessity and requisition, thus "A soul under the condemnation of a load of sin, is likened unto a cage of unclean birds; by an honest confession of the same to God, verbally, in presence of a godly witness, the soul is cleansed, and finds a degree of freedom from the bondage of sin, and a mortification to a sinful nature that enables the honest confessor thenceforth to bear a cross against sinful temptations. The experience of over one hundred years, has taught the Shakers that persons who attempt an union and communal relation to their societies, but do not confess their sins, never enter into a soul travel out of a corrupt, unrighteous nature, and into a pure, peaceful, and heavenly order of life! This is strong corroborative proof of the necessity of confession. And, because the gospel's gift of moral confession of sin to God in presence of a human witness has been corrupted by man, it is no valid reason for its abandonment by the Christian Church! All the gifts of Christian grace have been misused; the exhortation, prayer, song and dance, all have been misappropriated! But the true and honest Christian finds need of them all.

Thanks to our friend Gill for his statement that "The Shaker idea is, in one respect, a lofty one, and even sublime." Such truly is the fact. It is to introduce upon earth that Kingdom of Christ, and the heaven for which

weekly papers, and nine monthly periodicals. In another family of seventy members there are in the common library 473 volumes; at personal desks, 169 volumes; at trustees of fee, 54 volumes; at infirmary, physician's library, 70 volumes. At teacher's school library, 135 volumes; at minister's library (as they reside at this family), 234 volumes; making a total of 1235 volumes in reach of members. In this family there are three daily newspapers, eight weekly and five monthly papers and magazines. In these libraries there are the best American Encyclopedias, both universal and religious, histories of America, England, France, Russia, Germany, Ireland, Spain, Rome, Greece, Ancient History, Egypt, etc., works on literature, science, art, theoretical, moral and religious works, and miscellaneous works, travels, etc.; two copies of "Scientific American," one copy of "Popular Science News," three copies of "World's Advance Thought," etc., taken regularly. In fact 38 periodical papers and magazines are regularly taken by 110 persons; all the people have desire and time to peruse.

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(Continued on Eighth Page.)

## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?

2. How long have you been a Spiritualist?

3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons, briefly; or the answers you give.

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY I. N. RICHARDSON.

1. My parents were reared in the Quaker faith and beliefs. I have never allied myself with any sect or church.

2. As to how long I have been what is termed a Spiritualist, I know not. But the acceptance of Spiritualism in the sense in which it is now used, dates back some two years.

3. That which gave me the greatest volume of knowledge concerning spirit return, and life existence after death's dissolution, was a clairvoyant's description of my departed mother.

5. This brings me to question five, "Do you regard Spiritualism as a religion?" I made it one of the brightest and purest religions the world ever knew. I went out and mingled with its followers. Then dear reader I became confused. This religion was pure and beautiful in theory, but in practice much evil was done in its name. I realized to the fullest extent, that one could be cultured and pure although still in the bonds of superstition, and that one could be gross and immoral while reveling in the truths of science.

6. Now comes the solution of the most important of all questions, "What are the greatest needs of Spiritualism?" One of the chaotic conditions of the race gushes a well-spring of love in its subtle force permeating all living creatures, whether high or low in the scale of being. The greater infusion of this element into human practice the further are we advanced on life's journey. To illustrate, we say use our own influence to elevate self above a condition which we regard obnoxiously opposed to development of the highest functions of life; we can thereby find out the efficacy of its work by putting into practice that which we regard as good and perceive its effects whether they be of an upward tendency or downward; good comes from evil just in proportion as there is an attractive affinity awaiting its reciprocity. Therefore, love is an activating power which propels greater forces than all other counter forces,—such as hate, revenge, and destruction. Combined with love are home, heavenly purity, life, happiness, and all which build. Outside are the negative poles, all which yields to destructive influences. Love is the motor power wielding such a positive force as to uplift and enlighten all who may come in under its balm of rest. Spiritualists need it to elevate them to enlarge their mental action, to expand their knowledge of the physical laws, to follow out their highest conception of good (God.)

Delphos, Kansas.

RESPONSE BY MRS. A. M. M.

1. My father united with the Baptist church while a young man, became skeptical soon after and remained so all his life. He was called an infidel. This in my childhood was considered a disgrace, and to my mother was a severe affliction. She had not with the same denomination when a child of thirteen and remained firm in her belief until her death. Through my mother's influence I was early brought into the same church, being a member for many years and a consistent Christian with the exception of seasons of doubt which I was not able to shake off; these doubts being caused probably by prenatal influences or heredity. Often while still a child I found myself pondering over my father's words. His comments upon Bible passages were anything but a help in reconciling one to a belief in its literal translation. I formed rather an unfavorable opinion of the orthodox heaven, dreading the monotony of playing on a harp before the throne for all eternity. I received my idea of heaven from sermons and prayers and from many songs that were sung in church and Sunday-school. For instance:

"Around the throne of God in Heaven,

Ten thousand children stand,

Children whose sins are all forgiven,

A holy, happy band,

Singing, glory, glory to the Lamb," etc.

I was taught to fear death, it being a terror sent by an avenging God; or our dear ones were taken in God's providence from a wicked world. God's providence was a sort of theological enigma to me then as it is today. But as I said before, aside from these seasons of doubt I was a consistent Christian living up to all requirements of the church until I united my lot in life with an unbeliever. What could I expect but that I should fall from grace. My husband and his people were Spiritualists. The environments which now surrounded my life, utterly spoiled my faith in my mother's religion. She knew was sincere and earnest in her belief, and although I grew indifferent toward the cause, I never while she lived wounded her trusting heart by a word of my unbelief. In fact, I felt more angry with the cause that broke down my faith than with the superstition and error so plainly seen, now that I thought my eyes were opened to the fallacy of the Christian religion. In other words, I was stubbornly blind, and truly none so blind as those who will not see. For many years I lived this life where I was not true to my convictions; these convictions however, were far from being a belief in Spiritualism. When my faith in the Bible was shaken I lost all hope in the after life, falling into my father's infidelity. I had drifted unconsciously into materialism, and knowing how it would grieve my mother if she knew the true state of my mind, kept it from her while she lived. My life took the form of indifference rather than hypocrisy, for I made no pretension of a religious life. We had gone to the boundless West and I had never called for a church letter, feeling that this would be all a sham. Thus I lived a double life, mentally believing my father was right while allowing the loved mother to think that I still believed in the life eternal.

No one who reads these words need envy me those years of unrest. In looking over my whole life now I can say better the superstition of the church with the beautiful faith of the honest earnest Christian than the unhappiness and dissatisfaction that came to me with the conviction that it was all a delusion and that death ends all. I did not fully realize the horror of this conviction un-

til my darling mother was laid in the cold, dark tomb, beyond which I could not see. The death of two children following, within a short time, brought me to the verge of despair. I went back into the church in desperation. I must know that the loved ones were not lost to me or life was not worth the living. I enjoyed the society of these friends, believing them to be sincere. I loved and honored them, knowing their lives were pure and upright, but to me the perfect faith did not come. In my prayers I ever asked for the sign that should make me know without one doubt that heaven was a reality. Seemingly my prayers were answered. The sign came. My dead come back to me. A message was given from the confines of the tomb. Their spirits were seen, their voices heard. I believed and was happy. If sometime this is all proved false, to me, then, it was a truth and made me a Spiritualist. If materialization be a truth, my own came back to me, appeared in their natural form and gave us convincing proof of their identity. My mother, true to her earth life, gave us at her first appearance the Lord's prayer, closing by asking the Father to bless her children. When these things are proved away I am no longer a Spiritualist; for through no other channel have we had such convincing proof, or received phenomena that could not be explained by mind reading, or out and out fraud. Up to date we can find no explanation except the one that our so called dead came back and proved that there is death.

5. This brings me to question five, "Do you regard Spiritualism as a religion?" I made it one of the brightest and purest religions the world ever knew. I went out and mingled with its followers. Then dear reader I became confused. This religion was pure and beautiful in theory, but in practice much evil was done in its name. I realized to the fullest extent, that one could be cultured and pure although still in the bonds of superstition, and that one could be gross and immoral while reveling in the truths of science.

6. Now comes the solution of the most important of all questions, "What are the greatest needs of Spiritualism?" One of the chaotic conditions of the race gushes a well-spring of love in its subtle force permeating all living creatures, whether high or low in the scale of being. The greater infusion of this element into human practice the further are we advanced on life's journey. To illustrate, we say use our own influence to elevate self above a condition which we regard obnoxiously opposed to development of the highest functions of life; we can thereby find out the efficacy of its work by putting into practice that which we regard as good and perceive its effects whether they be of an upward tendency or downward; good comes from evil just in proportion as there is an attractive affinity awaiting its reciprocity. Therefore, love is an activating power which propels greater forces than all other counter forces,—such as hate, revenge, and destruction. Combined with love are home, heavenly purity, life, happiness, and all which build. Outside are the negative poles, all which yields to destructive influences. Love is the motor power wielding such a positive force as to uplift and enlighten all who may come in under its balm of rest. Spiritualists need it to elevate them to enlarge their mental action, to expand their knowledge of the physical laws, to follow out their highest conception of good (God.)

Newton, Kan.

## ORGANIZATION.

WM. B. HART.

The discussion now going on in the columns of the JOURNAL with respect to the coalescence of the thoughtful and moral class of Spiritualists into an organic whole, I have watched with much interest from the start; and if I were inside the circle and had the right of suffrage, most assuredly I should cast my vote for it. It is the only thing Spiritualists can do, as it seems to me, in order to conserve and hold the ground already conquered, and at the same time retain the respect of the outside world. All this may be importunate on my part as I make no claim to being one of your number in good and regular standing. I have never witnessed a fact or phenomenon which could safely or justly enable me to say an excommunicate spirit was behind it. But the evidence in favor of Spiritualism as based on testimony, making all reasonable allowance for fraud and self-deception, is to my mind simply overwhelming. As an unprejudiced yet interested looker-on, I can not resist this conviction without at the same time surrendering all faith in human testimony.

The question as to whether Spiritualism is or is not, strictly speaking, a religion is unimportant. Spiritualism does not posit a God in the same sense or as resting on the same or similar proof, as it does the post mortem existence of the soul or mind of man. No excommunicate spirit, so far as I can learn, has ever claimed to having seen God, or having acquaintance with any spirit that has seen God. Hence I say, the reality of such being is not a revelation in the same sense that the future or continued existence of the soul is. However, considering the diversity of opinion here as to the being of God, the unanimity of belief in Deity, as expressed whenever spirits are interrogated on this point, is certainly remarkable. But, notwithstanding this latter fact, for reason assigned, Spiritualism is not a religion, unless we are prepared to foist into the meaning of the term a sense not authorized by standard lexicographers such as Webster. A goodly number of your correspondents who have expressed themselves on this topic seem to have overlooked this contingency. Nevertheless, assuming the above to be uncontested, one thing is certain,—we are surrounded and overshadowed by a power, wisdom and intelligence in nature above what is human. No man in his senses will deny this. Whether personality attaches to this phenomena of nature only can be proved, by a process of metaphysical reasoning, to be coincident and co-extensive with such, is another thing. For myself I am free to admit I have not been able to substantiate any such coincidence in a way satisfactory to my better judgment. Neither can I admit that we can apprehend God, that is, if we predicate infinity of such a being. To apprehend God in this sense, implies the possession in man of an infinite faculty of apprehension, which we know he does not possess. A blind person may apprehend the form, hardness or softness and inequality of surface of an apple and various other properties, but not the color. We apprehend to the extent of our faculties, but no further. Nevertheless, I hold it to be indubitably true that nature presents an assemblage of attributes transcending anything inherent in man, and I have no objection to calling this God. In fact, considering the impenetrable and overwhelming mystery involved, I am rather in favor of this designation. It is a very foolish thing, as I view it, for Spiritualists to higgle over this part of their creed in opposition to a wise conservatism, or refuse to organize because of the difference of opinion concerning it. The interest at stake is too vital, the outside opposition too active and unrelenting, to make it advisable or safe even, for those having the custody of a great cause in their keeping to pester over a metaphysical conundrum. For one, if I were permitted to have a voice in the matter, should it appear that the majority of intelligent

earnest well-meaning Spiritualists were in favor of incorporating God in their constitution, I would say amen to it, and that too without compromising my sincerity or consistency.

Greenwood, Ill.

## Nationalism.

To the Editor of the Religio-Philosophical Journal.

With characteristic generosity and courtesy the JOURNAL has offered its columns for the occasional expression of nationalistic views. I humbly step forward as one of the many cranks that, by co-operative, complex gearing, turn the wheels of progress while the fabric of Unity is being woven of the variously colored fibers of humanity's diversity; which fabric shall form the united, seamless garment destined to adorn the coming Christ-man."

Seekers after truth must place their groping hand within the guiding grasp of this spirit, alias evolution, progression, signs of the times and spirit of the age, if they would read aright the record of history. Without this guidance anthropological research is centered upon fossils and its knowledge couched in a language dead to us; with this spirit of Unity, it becomes a storehouse yielding from its treasures "things new and old," which, arranged within the microcosm of man present the mosaic of God's creative thought; and since as one "thinketh so he is," in pictures, God, himself. Nationalism, the state or science of being "born unto one government," is as old as the primal germ cast from the ocean of spirit, and new as the last repast of food digesting within the organism of the one to whom this article is addressed; for cell forces unite at the center though diversifying in total, and our various foods unite into the harmony of man as a unit. As are the parts so must be the whole. Man's experiences deftly weave within his being the unit of his thought, so must the experiences of the many men form the unified thought of God—man's will, lovingly voicing the will of the Father, whose fiat shall become the one to which nations, peoples, and tongues must bow allegiance, the one government unto which all were born.

When Swedenborg disclosed to man the science of correspondences and revealed the countless individualities of the universe as co-operating within the being of the grand celestial man, he drew a beautiful picture of the true Nationalism. The angels of the head were wise because they of the stomach did their work well; they of the heart were loving because they of the feet walked not in forbidden paths. If it be true that man is a microcosm not represented within his own being. Through the gamut of the races and the costs of societies from the cultured scholar to the unlettered peasant, from the millionaire to the penniless tramp, the difference is one of degree and not of kind. As many faculties nestle beneath the dome of the tramp's skull as operate within the brain of the aesthetic moralist, or cool business man; the difference is one of activity.

Co-operative muscle has won many a victory on savage battle-fields; shall not co-operative mentality win treasures in the strife of mind? Each mental faculty always rolls forth the same visions and resting spots along the path pursued by its devotee. Intelligence arrives at the same conclusions in judging of size, weight, color, eventuality or locality whether it operates within the palace or the hovel. St. Augustine—that ancient apostate and believer in the primitive Catholic church—arrived at the same conclusions in regard to the personality of God, the definition of error and sin, that are held by our modern original free-thinkers. The spirit of philosophy took him and led his conceptions step by step until lo! he beheld God as impersonal, not in the figure of a man; error as non-existent and sin as man's distance from the known will of God.

Lenders in sociology have from all time, pointed the same road to happiness, and received the cold shoulder for daring to attempt its guidance. The sensitive soul of the nineteenth century feels the on-rolling of the recurring wave of social reform, and many are the Free-thinkers prepared to bathe in its waters for healing. Since that which is made possesses the material from which it is formed, our mentality must find a fountain-head for its development in the creative principles; all humanity is held in leash by the Fatherhood of God, and must rhythm its energies to the brotherhood of man. It has been often said that if you take away the principle of competition you destroy the incentive to action. Is it love of competition or love of family that takes men to their work, day after day, through the monotony of years? Is it love of competition or love of country that moves the human phalanx against the enemies' guns? Is it love of competition or love of God's works, that makes the student of a special science blind and deaf to all but his beloved unfolding thought? Was it competition that led Dr. Schliemann to unearth the buried treasures of antiquity; that carried the early explorers to foreign soil; that chained Kepler's mind to the stars or Newton's to the intangible forces of the earth? Did competition stretch forth Franklin's hand until it grasped the lightning? Did competition develop the telegraph, telephone or phonograph? Does it keep Edison a willing prisoner in his beloved laboratory? Is competition the incentive moving chemists to the study of food properties that they may gain? Is it love of competition or love of country that moves the human phalanx against the enemies' guns? Is it love of competition or love of God's works, that makes the student of a special science blind and deaf to all but his beloved unfolding thought? 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and then he begins to preach. He takes his text from the Bible, naming book, chapter, and verse, all the time lying flat on his back with his eyes shut, and for a half-hour or more preaches, using strictly grammatical and even eloquent language. At the conclusion of his sermon he sings a hymn to an old air, but the words of it entirely new and of his own composition. Then comes a prayer, and he dismisses the congregation. The text for the sermon preached by Perry Thursday night was announced by him to be found in Daniel vi, 21, and that it read as follows:

"Then said Daniel unto the King, O King live forever."

The words of the text will be found to be exactly correct, which is certainly marvelous when it is positively known that the negro cannot read a word, or had he ever heard the text in question read or spoken to him by any one. Four reputable physicians of Edgefield—Drs. Trotter, Buster, Strothers, and Jennings—were present on this occasion and made a physical, anatomical, and psychological examination of the preacher, and pronounced the mystery as one beyond their ken. Another remarkable thing is that this unconscious preaching goes on every night, no matter where he may be, whether before an audience or not, except on Friday night, when he is dumb.

An interesting case from the Illinois University of Champaign is before the Supreme Court of this State. The question raised is whether the attendance upon religious services in our public schools or universities may be made compulsory by the enacting of rules by the school boards or faculties of the universities requiring such attendance. Mr. North was a student of the university, but because of his persistent refusal to attend chapel exercises he was suspended and denied readmission. He now seeks to compel a reinstatement, basing his claim upon the constitutional right that no one can be compelled to attend any place of religious worship against his consent. He holds that the university is maintained by general taxation, and his rights are denied him by the refusal to permit him to attend for the only reason that he will not attend religious exercises.

## Woman's Department.

### OF INTEREST TO WOMEN.

Mrs. Charles D. Haines, President of the Medina Valley railroad, Texas, is the first woman ever chosen to the Presidency of a steam railroad, but in her case there can be no doubt of the wisdom of the selection, her qualifications for the position being conceded by all who know her. She is the wife of Mr. C. D. Haines, senior member of the well-known Haines Brothers, brokers and owners of the street and short-line railroads in several States. Among the roads they now have under construction, in addition to the Medina Valley road, are the Rockport, Langdon and Northern of Missouri, and the Brackett, St. Clair and Rio Grande of Texas.

Hon. Edward Eldridge, in the Walla Walla *Daily Journal*, points out that under the new constitution of the State of Washington, a woman cannot hold an office of any kind, and he comments severely but justly on this backward step. Judge Eldridge says:

"The measure of every nation's advancement from barbarism to civilization and refinement, has been the measure of the elevation and of the condition of woman, and in the present day, those races that show the lowest standard of material progress are those that keep woman in the greatest subjection and degradation. No race can advance in intelligence and morality when the mothers are kept in bondage, and no race will ever attain the high condition that nature has designed for man, until woman is recognized as a free, independent, and responsible being, with the right of access to all the bounties of nature, and with the same right to the enjoyment of life, liberty, and the pursuit of happiness now claimed by man."

Prof. Richard T. Ely of Johns Hopkins university, Baltimore, issues as secretary of the American economic association a circular, stating that persons interested in the subject have given the association \$500 to be awarded in two prizes for the best essays concerning women wage earners. The prizes will be \$300 and \$200, and any person may compete. The American aspect of the matter is to have precedence, but the experience of foreign countries will not be excluded. "It is desired to know the early and present condition of women wage earners, their growth in numbers, both absolutely and in proportion to population, the present extent of their sphere of labor, the economic and social evils connected with their various occupations as wage earners, and remedies for these evils. The essay must not exceed 25,000 words, and must be in the hands of the secretary of the association before November 1, 1890. Each paper must be type-written, signed by a fictitious name, and accompanied by a sealed envelope containing the name assumed as well as the address of the author."

The first step towards making the ideal of the real, says Mrs. Elizabeth Cady Stanton in *Arena* for April, is to educate our sons and daughters into the most exalted ideas of the sacredness of married life and the responsibilities of parenthood. I would have them give at least as much thought to the creation of an immortal being as the artists give to his landscape or statue. Watch him in his hours of solitude, communing with great nature for days and weeks in all her changing moods, and when at last his dream of beauty is realized and takes a clearly-defined form, behold how patiently he works through long months and years on sky and lake, on tree and flower; and, when complete, it represents to him more love and life, more hope and ambition, than the living child at his side, to whose conception and antenatal development not one soulful thought was ever given. To this impressive period of human life few parents give any thought; yet here we must begin to cultivate the virtues that can alone redeem the world.

How oblivious even our greatest philosophers seem to the well-known laws of physiology. Think of a man like Darwin, so close an observer of every form of life, so far a believer in the laws of heredity, venturing on marriage and fatherhood while he was the victim of an incurable hereditary disease. That he thought of this while raising a large family is plain from his published letters, in which he deplores his condition and groans lest his physical afflictions be visited on his children. Alas! who can measure the miseries of the race resulting from the impure and unholy marriages into which even intelligent men and women so recklessly enter.

### BOOK REVIEWS.

[All books noticed, under this head, are for sale at or may be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE EDUCATION QUESTION AMONG LIBERALS; An essay by Sara A. Underwood Boston: J. P. Mendum 1890, pp. 24. Price 10cts.

Mrs. Underwood's essay is thoughtful and timely. It contains admirable suggestions for the instruction of youth, so that they shall have religious as well as secular knowledge, without sectarianism, and so that the moral sense shall be quickened and the character rightly formed when the mind is receptive and flexible. The following extracts will give an idea of the thought and style of the essay:

"Liberal parents who were brought up in orthodox religious beliefs, and who have had slowly to struggle their way out from the dark shades of superstitious dogmas into the sunlight of free thought, do not wish—cannot consent—that the minds of their children should be so poisoned and hampered by imbuing with them first draughts of knowledge, unverified religious theories, while so much that is true and verified needs to be taught them... I recall with pitiful sorrow for the child I knew so intimately then, as if it were some other person, my own experience as a religiously taught child—how often in dreams I saw the dreaded 'last day' with all its fearful accompaniments, when always my own fate was left in mystery, and I awoke in horror of suspense. How often after 'saying my prayers' at night I lay awake wondering if I should die before I awoke, and if—not being consciously 'converted'—I should be sentenced to hell—against which injustice my inmost soul rebelled, knowing that I had tried to do the right so far as I knew it. And my own keen sensitiveness to physical pain, as well as to moral wrong, made the 'plan of salvation' seem unjust and horribly distasteful. My sense of honor was outraged at the thought of accepting pardon for real or supposed sins through the suffering of an innocent and generous hearted being.... A darkened childhood is a wrong to humanity; the sunlight of happiness never afterward reaches unclouded the soul which has had bitterness, grief, fear, and terror interwoven into its earliest life experiences. An unhappy childhood usually hardens into a weakly prejudiced, harshly intolerant, or sad and gloomy manhood or womanhood.... It seems to me unwise and but another form of religious bigotry to forbid our children any clear knowledge of the Christian forms of faith, or to read the Christians' Bible. If so inclined; indeed, I would advise a department in advance schools where all religions should be impartially studied as a phase in man's intellectual development—a department where, however, no one religion should have any advantage over the others through prejudiced text-books or treatment in study investigation."

One thing is clear and certain—that the moral sense, the conscience, of the rising generation should be in every way be aroused, developed, and strengthened, and that children should be thoroughly instructed in the precepts of morality, and, as soon as they are able to understand them, in the principle of ethics.... Some may say that in limiting the education of the young to the known and proven deprives it of the uplifting impetus which the search after the infinite and the unknown gives. To this our answer is that liberalism does not seek to limit the search after the now unknown, or to forbid making it sure wherever possible. It does forbid building air-castles with no sign of a foundation. Search and enquiry are the legitimate tools.

LIFE INSIDE THE CHURCH OF ROME. By M. Francis Clare Cusack, ("The Nun of Kenmare.") New York: G. W. Dillingham, Publisher, successor to G. W. Carleton & Co., 1890, pp. 480. Price \$175. From A. C. McClurg & Co., 117-121 Wabash Avenue, Chicago.

"The nearest to Rome the farther from God," expresses the view of this author. "If," she says, "Rome is not pure, rather if we should say, if Rome is corrupt, what can the Church under Rome be?" I learned even before I went to Rome, that Pius IX had for his dearest friend and guide, a man whose immorality was so well known in Rome that even after his death no one was surprised when one of his illegitimate children went to law with the Papal authorities for a share of his immense property." The Nun of Kenmare was held in high esteem by the Roman Catholic Church. Her efforts in behalf of the poor and the afflicted were unceasing. She is a woman of ability and learning; these qualities were kept in the background by her superiors in the Church. She was robbed of her patrimony, deprived of her earnings, injured in name, and subjected to many petty persecutions. Cardinal Howard said to her in Rome: "It seems to me you have been the Joan of Arc of Ireland; you are trying to help every one. They could not burn you alive, so they only hunted you out." Miss Cusack has a great deal to disclose, and she speaks plainly and without hesitation. She exposes the immorality of priestly "celibacy" and the historical frauds of the Romish Church, and discusses in popular language the doctrinal errors of the Papacy from the standpoint of the Bible.

Mrs. Cusack says: "It is the policy of Rome to prevent the only thing which passes as 'scandal' in that Church, the exposure of the fault of a priest, as much as possible. The fault, if it can be hidden, is not considered a scandal." This is doubtless true, but it is not also true of the Protestant Churches; it is not true of non-Christian organizations. Have not liberal leagues and unions suppressed the truth regarding the vices and fraudulent doings of their representatives, and villainized those identified with their movements who have had the honesty and courage to speak the truth though the heavens fall?" Miss Cusack is evidently a woman of intelligence and integrity, and her work is full of facts showing the true character of the Romish Church.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH. Part XV, December, 1889. Trübner & Co., Ludgate Hill, London. Price 22s. Price, three shillings.

The opening paper of this volume is Prof. Sidwick's address on "The Canons of Evidence in Psychical Research" delivered at the general meeting of the Society for Psychical Research held in London last May. The Professor says, "It is not only that we are attacked with equal vigor by Materialists and Spiritualists, but that each of the opposing parties attribute to us an extreme and irrational bias in favor of the other extreme." The fact shows the vast intellectual interval between the opposing extremes when the intermediate position is viewed on either side as hardly distinguishable from the opposite extreme. Some of the difficulties attending researches of a psychical character are

pointed out and some of the rules important to be observed in such investigations are clearly indicated. He thinks that if at the end of the next seven years, as much progress shall be made as has been during the seven that have elapsed, "the whole attribute of at least the progressive part of the scientific world in relation to the subjects we are studying will be fundamentally changed." There is also an address by President Sidwick on "The Census of Hallucinations." Very interesting is Mr. F. W. H. Myers' paper entitled "Recognized Apparition occurring more than a year after Death." "Further Experiments in Hypnotic Lucidity or Clairvoyance" by Prof. Charles Richet and "Doppel-Personality" by Thomas Barkworth are of value for the facts they give and the suggestions they offer. "Notes of Scances with D. H. Home" by Prof. Wm. Crookes, and "Experiments in Thought-Transference" by Prof. and Mrs. H. Sidwick and Mr. G. A. Smith show the most painstaking care in the investigation of spiritual and psychical phenomena. Among the other papers are "International Congress of Experimental Psychology" by A. T. Myers, M. D., Prof. Pierre Janet's "Automatism Psychologique" by F. W. Myers, and "Binet on the Consciousness of Hysterical Subjects" by the same writer.

PRACTICAL TYPEWRITING. By the All-finger Method, Which Leads to Operation by Touch. Arranged for Self-instruction, School Use and Lessons by Mail. Containing also General Advice, Typewriting Experiments and Information Relating to Allied Subjects. By Bates Torrey, author of "A Plan of Instruction" in Shorthand. Bound in cloth, price, \$1.00. New York: Fowler & Wells, Publishers, 775 Broadway. From A. C. McClurg & Co., Chicago.

An expert in the use of the typewriter, Mr. Torrey has prepared a manual of instruction in typewriting which those who use the machine want to know, while it is not overburdened with useless information as is the case with some of these manuals. In this work the "All-finger" method of typewriting is recommended and taught. The many "Experiments and suggestions" and the chapter on fac-simile forms will interest all typewriter operators and be instructive to most of them.

HUMAN LIFE or "The Course of Time" as seen in the open light by Caleb S. Weeks, New York: Samuel C. W. Byington & Co., 324 Fourth Avenue. 1889. Price, \$1.25.

This is a poem in which Pollock in angel life is supposed to present the history of the earth and of man from a higher standpoint than that from which he wrote his celebrated poem, "The Course of Time." The book contains much good thought and some strength of expression, but the verse is not of a high poetic character. The volume is dedicated "to all students of human life who love the truth, and, risen above the fear of error, can welcome every effort, to shed the fullest light on the career and destiny of our race." The spirit and tone of the work are admirable.

ON THE CHAFING-DISH, A Word for Sunday Night Teas. New York: G. W. Dillingham, Publisher, 1890. Price, 70. From A. C. McClurg & Co., 117-121 Wabash Avenue, Chicago.

The author of this little book, Harriet P. Bailey, has found the receipts she gives successful in making the informal Sunday night tea a desirable meal. "In twenty minutes" she says, "or at the longest, half an hour at a small table-set either in the pantry or in a corner of the dining-room—upon which is placed the chafing dish or the blazer, one can prepare any of the following receipts, thereby producing a hot dish for tea, much more delicate and appetizing than when cooked over the range." The receipts are numerous and offer all needed variety, while the directions in each case are clear and brief.

Capitalists and Small Investors read "War" Robert's advertisement in this paper.

The Pioneers of the Spiritual Reformation, consisting of the life and work of Dr. Justinus Kerner and William H. Wit, and an extended account of the Society of Friends, while under the care and attention of Dr. Kerner. Price, \$2.50, postage 10 cents.

A 200-pound seal was captured near Astoria last Friday by some salmon fishers. They are more numerous in the Columbia River this season than for many years.

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FOR FIFTY CENTS THIS PAPER WILL BE SENT TO ANY ADDRESS IN THE UNITED STATES OR CANADA TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, April 12, 1890.

PERSONS RECEIVING COPIES OF THE RELIGIO-PHILOSOPHICAL JOURNAL, WHO HAVE NOT SUBSCRIBED, MAY KNOW THAT THEIR ADDRESS HAS BEEN SUPPLIED BY A FRIEND AND THAT THE PAPER IS EITHER PAID FOR BY SOME ONE OR IS SENT WITH THE HOPE OF CLOSER ACQUAINTANCE. THOSE RECEIVING COPIES IN THIS WAY WILL INURE NO FINANCIAL RESPONSIBILITY AND THE PAPER WILL CEASE GOING AFTER THE TIME PAID FOR IN THE ONE CASE OR AFTER FOUR WEEKS IN THE OTHER.

Prof. Thompson's "Study of Spiritualism."

THE REV. ROBERT ELLIS THOMPSON, OF THE SEYBERT COMMISSION AND OF THE UNIVERSITY OF PENNSYLVANIA, HAS FURNISHED "A STUDY OF SPIRITUALISM," FOR THE READERS OF *THE CHAUTAUQUAN*, FOR APRIL. HIS ACCOUNT IS NOT LESS NOTEWORTHY FOR WHAT IT ADMITS THAN FOR WHAT IT DENIES; AND THE INFLUENCE OF HIS THEORETICAL BELIEFS IN BIASING HIS CONCLUSIONS, IS VERY OBVIOUS. PROF. THOMPSON APPARENTLY ACCEPTS THE BIBLE "AS AN EXPRESSION OF DIVINE WISDOM FOR OUR GUIDANCE," AND THINKS IT IS NOT NECESSARY TO BE SKEPTICAL AS TO CERTAIN OCCURRENCES OF THE SPIRITS OF THE DEAD RETURNING TO THIS WORLD, "EITHER IN SCRIPTURE TIMES OR OUR OWN," AS THEY PROVE NOTHING FOR SPIRITUALISM. WE THINK THAT THEY PROVE A GREAT DEAL, AS THEY ARE AN IMPORTANT PART OF THE EVIDENCE OF THE SPIRITUALISTIC BELIEF, WHICH IS THAT THE DEAD LIVE, AND DO, UNDER SPECIAL CONDITIONS, HOLD COMMUNICATION WITH THE LIVING. IT IS, "MACHINERY BY WHICH WE CAN HOLD COMMUNICATION" WITH THE SO-CALLED DEAD TO WHICH PROF. THOMPSON SPECIALLY OBJECTS, AND THE MACHINERY WHICH HE MEANS IS MANIFESTLY "MEDIUMSHIP." IT IS HARDLY NECESSARY TO REMIND THE JOURNAL'S READERS OF THE EXTENT TO WHICH "MEDIUMSHIP" IS SIMULATED, BY GROSS AND VULGAR TRICKSTERS, ANY MORE THAN IT IS TO REMIND THEM THAT THERE ARE, AND HAVE BEEN, THROUGHOUT HISTORY, GENUINE MEDIUMS, THROUGH WHOM PECCULIAR FACULTIES ONE MAY COMMUNICATE WITH ONE'S DEPARTED FRIENDS. PROF. THOMPSON IS PLAINLY MUCH INFLUENCED BY THE SCRIPTURE PROHIBITIONS OF RESORTING TO MEDIUMS, BUT THESE PROHIBITIONS WILL HARDLY SERVE HIM AS AN ARGUMENT TO SHOW THAT MEDIUMSHIP DOES NOT EXIST. HE WOULD SURELY FIND IT HARD TO EXPLAIN THE PROHIBITIONS WITHOUT ADMITTING THAT THE WRITERS OF THEM BELIEVED IN THE EXISTENCE OF GENUINE MEDIUMSHIP. HOWEVER, WE DO NOT KNOW OF ANY PROHIBITION IN THE CHRISTIAN DISPENSATION, AND PASSAGES WHICH MIGHT BE QUOTED FROM THE NEW TESTAMENT WHICH INDICATE THAT PURE MEDIUMSHIP, OF ONE KIND OR ANOTHER, WAS A THING DESIRED BY THE DISCIPLES OF CHRIST. INDEED, WERE CHRIST LIVING TO-DAY, HE WOULD DOUBTLESS HIMSELF BE REGARDED AS A UNIQUE MEDIUM. WILLIAM HOWITT WELL WRITES IN HIS "HISTORY OF THE SUPER-NATURAL":YES, INDEED, THE EDITOR OF THE *B. of L.* BOSTON, MASS., U.S.A., HAS SEEN "MANY STRANGE JOURNALISTIC VENTURES" IN HIS SEVENTY ODD YEARS OF LIFE. HIS IDEA OF A SPIRITUALIST PAPER IS NO DOUBT COLORED BY HIS EARLY EDITORIAL WORK ON A LOW-CLASS SPORTING PAPER. HE APPEARS TO DEMONSTRATE, THAT EXPRESS ABROGATION OF THE MOSAIC LAW REGARDING THE SPIRITS OF THE DEAD. CHRIST ARGUED THIS LAW WAS A SINNERS LAW, AND NOT GOD'S. MARY, THE MEDIATOR, PROMULGATED THAT LAW, AND LEADING HIS DISCIPLES TO DO THE SAME. CHRIST CONDUCTED HIS DISCIPLES, PETER, JAMES AND JOHN, UP INTO THE MOUNT OF TRANSFIGURATION, AND INTRODUCED THEM TO MOSES AND ELIAS. OF ELIAS WE NEED NOT SPEAK, FOR HAVING BEEN TRANSLATED, HE MIGHT NOT STRICTLY BE CALLED A SPIRIT OF THE DEAD; BUT MOSES, WE ARE TOLD, DIED IN MOUNT NEBO, AND THAT THE LORD BURIED HIM IN A VALE THERE. WE ARE TOLD, THAT WHEN CHRIST WALKED ON THE GROUND, HE MIGHT HAVE SEEN THIS VALE, IF THE GROUND WAS STUDIED LITERALLY. HE MIGHT HAVE COMMANDED MOSES TO APPEAR BEFORE HIM IN HIS OWN ROOM; BUT NO, AS THE LAW AGAINST SEEKING TO THE DEAD WAS TO BE ABOLISHED, HE WENT TO THE SPIRIT OF THE GREAT DEAD—TO MOSES, THE VERY MAN WHO PROHIBITED SUCH AN ACT BY THE LAW IN QUESTION, AND THERE, ON THE MOUNT, BROKE THE LAW BEFORE HIS FACE; AND BY HIS EX-

AMPLE TAUGHT HIS DISCIPLES, THE FUTURE PROCLAIMERS OF HIS NEW LAW TO THE WORLD, TO DO THE SAME."

SO MUCH FOR THE THEORETICAL ASPECT OF PROF. THOMPSON'S ARTICLE.

IN THE NEXT PLACE, PROF. THOMPSON'S EXAMINATION OF THE PHENOMENA OF SPIRITUALISM HAS LED HIM TO CERTAIN CONCLUSIONS WHICH SUGGEST THAT WERE IT NOT FOR HIS THEORETICAL BIAS, HE WOULD SOON BE DRIVEN TO ACCEPT THE FUNDAMENTAL FACT OF SPIRITUALISTIC BELIEF. HE ADMITS THAT "IT ANSWERS TO SOME WANT IN HUMAN NATURE, AND HAS ON ITS SIDE SOME GENUINE FACTS OF EXPERIENCE," BUT HE THINKS THAT THE PHENOMENA CAN ALL BE ACCOUNTED FOR WITHOUT ASSUMING THE AGENCY OF THOSE WHO HAVE PASSED FROM MORTAL TO SPIRIT LIFE. HE ACCEPTS THE EVIDENCE WHICH PROVES THE DIRECT CONTACT OF MIND WITH MIND, (I.E., INDEPENDENTLY OF THE RECOGNIZED CHANNELS OF SENSE), AND HE TELLS THE FOLLOWING MARVELLOUS STORY IN ILLUSTRATION OF THE VIEW THAT WILL-POWER EXTENDS FAR BEYOND THE LIMITS COMMONLY SUSPECTED:

A FORMER MEMBER OF THE IRISH POLICE, A MAN OF MARKED SOBRIETY AND TRUSTWORTHINESS AND OF LITTLE IMAGINATION, TOLD ME A STORY THAT MAY ILLUSTRATE THIS. HE AND TWO OTHERS WERE DIRECTED TO PROCEDE TO A VILLAGE NEAR DUBLIN, TO TAKE POSSESSION OF THE GATE-HOUSE ON THE RECENTLY-OPENED GENTLEMAN'S ROAD, AND TO TAKE THEM ALL NIGHT. THEY DID SO, AND THEY SAT AROUND THE TURF FIRE WITH THE LIGHT OF A CANDLE, TELLING STORIES AND COMPARING NOTES, THEY WERE PUT OUT OF THE HOUSE BY A FORCE WHICH THEY COULD NEITHER SEE OR FEEL EXCEPT IN THE COMMON SENSE OF A DEEP HORROR, AND A COMMON IMPULSE TO GET UP AND GO. THEY FOUND THEMSELVES STANDING IN THE MIDDLE OF THE ROAD, STARTING IN EACH OTHER'S FACES LIKE SO MANY FOXES, AS IF THEY HAD BEEN TAKEN BY A SPIDER. THEY HAD BEEN IN COMMUNICATION BY WORD OR SIGN ON THE SUBJECT, AND THEN NOT ONE OF THEM SUGGESTED THAT THEY SHOULD GO BACK. THEY AFTERWARD FOUND EXACTLY TO THE FORMER TENANT OF THE GATE-HOUSE, WITH WHOM MR. WILSON HAD QUARRELED, BUT WHOM HE COULD NOT EJECT UNTIL THE LEASE HAD EXPIRED. AND THEY WERE TOLD HE HAD THE NICKNAME "WIZARD WILSON." THEY WERE TOLD HE WAS A SORCERER AND THAT HE WOULD STAY WITH HIM AN HOUR LONGER THAN HE MUST. BUT THEY WERE SO RIDICULED BY THE OTHER POLICE THAT MY FRIEND GAVE UP HIS PLACE ON "THE FORCE" AND CAME TO AMERICA.

PROF. THOMPSON ALSO SEEMS INCLINED TO ADMIT THAT THE WILL OF A LIVING HUMAN PERSON MAY ACT UPON MATTER NOT IN CONTACT WITH THE BODY; AND HE WOULD SEEMINGLY EXPLAIN "THE FAMOUS EXPERIMENT OF THE LONDON DIALECTICAL SOCIETY," ON THIS HYPOTHESIS. WE VENTURE TO PREDICT THAT PROF. THOMPSON, IF HE PURSES HIS INVESTIGATIONS FURTHER, MAY ONE DAY DISCOVER THAT IF THE SPIRIT OF A LIVING PERSON MAY ACT UPON THE SPIRIT OF OTHER LIVING PERSONS, INDEPENDENTLY OF THE RECOGNIZED SENSORY CHANNELS, THE SPIRIT OF A "DEAD" PERSON MAY ACT IN THE SAME WAY UPON THE LIVING; AND THE SAME POWER THAT IN EXCEPTIONAL CASES ENABLES THE SPIRIT OF A LIVING PERSON TO MOVE MATTER NOT IN CONTACT WITH HIS ORDINARY MATERIAL BODY, MAY ENABLE THE SPIRIT OF A "DEAD" PERSON TO DO THE SAME. SOME OF THE LEADERS OF THE SOCIETY FOR PSYCHICAL RESEARCH, APPEAR TO BE WELL ON THE WAY TO THIS CONCLUSION. THUS MR. MYERS WRITES, IN THE LAST PUBLISHED NUMBER OF THE ENGLISH PROCEEDINGS S. P. R.: "I BELIEVE THAT TELEPATHY—THE TRANSFERENCE OF THOUGHTS THROUGH OTHER THAN SENSORY CHANNELS—EXISTS BOTH AS BETWEEN EMBODIED SPIRITS AND AS BETWEEN EMBODIED AND DISEMBODIED SPIRITS. I HOLD THAT THERE IS A CONTINUOUS SERIES OF MANIFESTATIONS OF SUCH POWER, BEGINNING WITH THOUGHT-TRANSFERENCE EXPERIMENTS AND HYPNOTISM AT A DISTANCE, PROCEEDING THROUGH EXPERIMENTAL APPARITIONS, AND APPARITIONS COINCIDENT WITH CRISIS OR DEATH, AND ENDING WITH APPARITIONS AFTER DEATH; THE RESULT, IN MY VIEW, OF THE CONTINUED EXERCISE OF THE SAME ENERGY BY THE SPIRITS OF THE DEPARTED."

WE CANNOT TAKE OUR LEAVE OF PROF. THOMPSON, WITHOUT REFERRING TO HIS CLOSING PARAGRAPH, WHERE HE STATES THAT: "TO A GENUINE CHRISTIAN, SPIRITUALISM IS UNIMPORTANT, EVEN IF TRUE." IF THIS STATEMENT IS CORRECT, THERE ARE FEW GENUINE CHRISTIANS IN THE WORLD. THERE ARE MILLIONS LIVING TO-DAY WHO WOULD SURRENDER EVERY EARTHLY POSSESSION FOR THE ABSOLUTE ASSURANCE THAT THEIR DEAR "DEAD" ARE LIVING, AND WAITING TO WELCOME THEM ON THE OTHER SHORE. THIS IS AN AGE OF EVIDENCE, AS PROF. THOMPSON'S ARTICLE ITSELF IS ENOUGH TO SHOW, AND IF THE PHENOMENA OF SPIRITUALISM DO NOT CONTAIN A RESIDUE ADEQUATE TO ESTABLISH THE CONTINUED EXISTENCE OF THE DEPARTED, THE ANALOGOUS PHENOMENA OF SCRIPTURE HISTORY MAY BE RELEGATED WITHOUT MORE ADO TO THE LIMB OF CHILDISH MYTHS AND SUPERSTITIONS. THOSE WHO REJECT THE EVIDENCE FOR SPIRITUALISM, AND AT THE SAME TIME ACCEPT THE MARVELS OF THE BIBLE, ARE STRAINING AT A Gnat AND SWALLOWING A CAMEL.

## Colby's Mysteria.

WE CLIP WITH SOME AMUSEMENT, WHICH WE ARE SURE OUR READERS WILL SHARE, THE FOLLOWING SERIO-COMIC EDITORIAL FROM LAST WEEK'S ISSUE OF THE *BANNER OF LIGHT*:A STRANGE JOURNALISTIC FREAK.—WE HAVE SEEN MANY STRANGE JOURNALISTIC VENTURES IN OUR TIME, BUT IT HAS BEEN RESERVED FOR THE *R. P. JOURNAL*, OF CHICAGO, ILL., TO OUT-HEROD THEM ALL BY SECURING THE EDITORIAL SERVICES OF A PROBABLY UNHAPPY—MR. B. F. UNDERWOOD.—FOR NOW, IT IS SAID, DRIVEN BY AN ASSISTANT EDITOR OF THAT SHEET. HE IS A FEARLESS, OUT-SPOKEN MATERIALISTIC WRITER AND LECTURER. WHAT BUSINESS HE HAS ON THE EDITORIAL STAFF OF A PROFESSING SPIRITUALIST PAPER IS A CONUNDRUM OF THE FIRST WATER!YES, INDEED, THE EDITOR OF THE *B. of L.* BOSTON, MASS., U.S.A., HAS SEEN "MANY STRANGE JOURNALISTIC VENTURES" IN HIS SEVENTY ODD YEARS OF LIFE. HIS IDEA OF A SPIRITUALIST PAPER IS NO DOUBT COLORED BY HIS EARLY EDITORIAL WORK ON A LOW-CLASS SPORTING PAPER. HE APPEARS TO DEMONSTRATE, THAT EXPRESS ABROGATION OF THE MOSAIC LAW REGARDING THE SPIRITS OF THE DEAD. CHRIST ARGUED THIS LAW WAS A SINNERS LAW, AND NOT GOD'S.

MARY, THE MEDIATOR, PROMULGATED THAT LAW, AND LEADING HIS DISCIPLES TO DO THE SAME. CHRIST CONDUCTED HIS DISCIPLES, PETER, JAMES AND JOHN, UP INTO THE MOUNT OF TRANSFIGURATION, AND INTRODUCED THEM TO MOSES AND ELIAS.

OF ELIAS WE NEED NOT SPEAK, FOR HAVING BEEN TRANSLATED, HE MIGHT NOT STRICTLY BE CALLED A SPIRIT OF THE DEAD; BUT MOSES, WE ARE TOLD, DIED IN MOUNT NEBO, AND THAT THE LORD BURIED HIM IN A VALE THERE.

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SUCH AN ACT BY THE LAW IN QUESTION, AND THERE, ON THE MOUNT, BROKE THE LAW BEFORE HIS FACE; AND BY HIS EX-

ENT. ANYBODY WHO CAN DO THE HACK-WORK OF EPISTOMIZING A SERMON, WHIPPING IT INTO THE SEMBLANCE OF EDITORIAL MATTER, AND CAN ALSO WRITE PUFFS AND DEFENSES OF INCONSEQUENT OR DISSOLVE PEOPLE, AS THE CASE MAY BE, OR WHO CAN WEEP OVER POOR LO, ANY SUCH PERSON—if ONLY HE PROFESS SPIRITUALISM—is QUALIFIED FOR A PLACE ON THE STAFF OF THE *B. of L.* OF BOSTON MASS.THAT SPIRITUALISM MEANS MUCH MORE THAN PHENOMENA, THAT IN ITS BROAD AND ALL-EMBRACING SCOPE IT IS THE PHILOSOPHY OF LIFE HAS NEVER YET DAWNED UPON THE EDITOR OF THE *B. of L.* OF BOSTON, MASS. THAT A PSYCHICAL SCIENCE IS BEING SLOWLY AND SURELY EVOLVED IS A FACT ALMOST BEYOND THE APPREHENSION AND WHOLLY PAST THE COMPREHENSION OF THE EDITOR OF THAT PAPER. THAT THE SPIRIT OF SPIRITUALISM IS DEVOTED NOT ONLY TO TECHNICAL SPIRITUALISM, BUT ALSO TO "THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM." IT IS WIDE IN ITS SCOPE, AND AIDS TO KEEP AWARE OF THE BEST AND MOST ADVANCED THOUGHT OF THE DAY, ON ALL SUBJECTS OF CURRENT INTEREST AND OF PUBLIC IMPORTANCE. TO DO THIS WORK THE JOURNAL HAS TO BRING TO IT AID THE BEST TALENT THAT IT CAN SECURE. THERE ARE NUMEROUS SUBJECTS DISCUSSED IN THE EDITORIAL COLUMNS OF THE JOURNAL, WITH WHICH MR. B. F. UNDERWOOD IS FAMILIAR, AND ON WHICH HE IS, IN THOUGHT, IN FULL ACCORD WITH THE EDITOR, AND WITH THE ABLEST REPRESENTATIVE SPIRITUALISTS. HIS TALENT IS NOT MORE CONSPICUOUS THAN HIS CANDOR AND FAIRNESS, AS THOUSANDS OF SPIRITUALISTS, WHO HAVE HEARD HIM, CAN TESTIFY. THE JOURNAL, THEREFORE, HAS BEEN GLAD TO AVAIL ITSELF OF HIS ABILITY AND WILLINGNESS TO CONTRIBUTE TO ITS EDITORIAL DEPARTMENT ON SOCIAL, ECONOMIC AND OTHER CURRENT THEMES AND TO RENDER SUCH LITERARY AID AS HIS OTHER DUTIES HAVE PERMITTED. THE JOURNAL HAS BUT ONE EDITOR, AND HE HOLDS HIMSELF PERSONALLY, PROFESSIONALLY AND LEGALLY RESPONSIBLE FOR ALL EDITORIAL MATTER. MR. UNDERWOOD HAS, DURING THE PAST THREE YEARS, WRITTEN FOR THE EDITORIAL COLUMNS OF SEVERAL PAPERS, WHICH HAVE VALUED HIS WORK, ALTHOUGH THEY ARE NO MORE IN SYMPATHY WITH HIS VIEWS OF SOME SUBJECTS THAN HE IS WITH THEM.THE *B. of L.* SPEAKS OF MR. U. AS A "MATERIALIST." THIS IS A MISTAKE. TO OUR KNOWLEDGE, MR. U. REGARDS MATERIALISM AS A PHILOSOPHICALLY UNTELENTABLE SYSTEM. INSTEAD OF BELIEVING THAT MATTER IS THE ONLY EXISTENCE AND THE CAUSE OF MENTAL PHENOMENA, HE HOLDS THAT MATTER IS BUT PHENOMENAL OF A DEEPER REALITY UNDERLYING IT. IN SHORT, HIS POSITION IS MUCH LIKE THAT OF SPENCER, WHICH IGNORANCE ONLY CONFOUNDS WITH MATERIALISM. WHEN IN 1881, THE *INDEX* ANNOUNCED THAT MR. UNDERWOOD WAS TO BE ONE OF ITS EDITORS, MR. W. J. POTTER, WHO WAS THEN IN CHARGE OF THE PAPER, SAID:

"HE [B. F. UNDERWOOD] HAS BEEN IN THE LECTURE FIELD SO LONG, AND HAS WON SUCH FAVORABLE REGARD THEREIN, THAT HIS NAME HAS BECOME A HOUSEHOLD WORD IN LIBERAL CIRCLES IN THE STATE OF THE UNION. AS A LIBERAL LECTURER, THERE IS NONE IN THE COUNTRY WHO HAS HAD BETTER POSITION OR A FAIRER AND LOGICAL STRENGTH IN ARGUMENT. HE IS ONE, TOO, WHO KEEPS UP WITH THE TIMES IN HIS READING, AND WELL KNOWS THAT THE PROBLEMS PERTAINING TO RELIGION WHICH CONFRONT THE HUMAN MIND TO-DAY ARE NOT THE SAME THAT THEY WERE A HUNDRED YEARS AGO. HE IS, A THOROUGH STUDENT AND ADMIRER OF HERBERT SPENCER, AND THOSE WHO ATTENDED THE SCIENCE OF THE ACCUSED DID SO KNOWING IT WAS TRICKERY, THEREFORE THERE WAS NO CRIMINAL DECEPTION." THIS REASONING, SUBSTANTIALLY, HAS BEEN USED BY MAGISTRATES AND GRAND JURIES, THAT INVESTIGATORS AND JURIES COULD NO LONGER BE RELIED UPON UNWITTINGLY TO ASSIST THEM, AS IN THE PAST. THESE VENDORS OF BOGUS SPIRIT WARES HAVE HERETOFORE RELIED LARGELY FOR THEIR SAFETY IN CASE OF TROUBLE UPON THE IGNORANCE OF, OR PREJUDICE AGAINST, SPIRITUALISM OR THE PART OF POLICE MAGISTRATES AND GRAND JURIES WHERE THE CULPABLE WERE ARRAIGNED UNDER EXISTING STATUTES. "THE ALLEGED PHENOMENA OF SPIRITUALISM ARE FRAUDULENT AND EVERYBODY KNOWS OR SHOULD KNOW IT; HENCE THOSE WHO ATTENDED THE SCIENCE OF THE ACCUSED DID SO KNOWING IT WAS TRICKERY, THEREFORE THERE WAS NO CRIMINAL DECEPTION." THIS REASONING, SUBSTANTIALLY, HAS BEEN USED BY MAGISTRATES AND GRAND JURIES, THAT INVESTIGATORS AND JURIES COULD NO LONGER BE RELIED UPON UNWITTINGLY TO ASSIST THEM, AS IN THE PAST. THESE VENDORS OF BOGUS SPIRIT WARES HAVE HERETOFORE RELIED LARGELY FOR THEIR SAFETY IN CASE OF TROUBLE UPON THE IGNORANCE OF, OR PREJUDICE AGAINST, SPIRITUALISM OR THE PART OF POLICE MAGISTRATES AND GRAND JURIES WHERE THE CULPABLE WERE ARRAINED UNDER EXISTING STATUTES. 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work of propaganda. Friends of Spiritualism as represented by the JOURNAL, friends of free-thought, lovers of humanity, now is your chance to promote the good work by joining with us in making the Religio-Philosophical Publishing House strong enough to meet the demands of the age, and to overcome all obstacles which beset reform work. Read the prospectus of the stock company on the fifth page and then subscribe for as many shares as you can. Do it right away!

George Bancroft, the historian, who will round out his 90th year if he lives till October next, said in answer to a question a few days ago: "Will I write my own life? No, not that I know of at present. All the letters I wrote to my family during my foreign mission were destroyed. It's a pity too, for I would like to have them now." To another inquiry he replied: "When will I finish my history? That I cannot tell, but I do a little at all the time. Just now I am studying Polk, for sometime I want to write a history of that President. There are all his diaries, pointing to a row of large red-bound books. In those books are all the personal writings of his daily life, which I was privileged to have copied from the original drafts preserved by his family. Yes there is a mass of it but it is all valuable material. I hope to make his life an interesting one for there is much to be told."

Hon. Milton L. Rice, passed to spirit life from Spokane Falls, Washington, on March 16th. Judge Rice was for many years a prominent figure at the bar and in politics. Born in New York, he removed to Kentucky where he lived at the outbreak of the rebellion. He was a strong Union man and did much to prevent his adopted State from seceding, raising several companies for the union army. After the war he was circuit judge in Arkansas. He resided for some years at Leadville, Colorado, and the *Herald-Democrat* of that city speaks of him as "a kindly, courteous gentleman and one of the most powerful orators in the country. Judge Rice was for many years a firm believer in a fearless and able advocate of Spiritualism."

Mr. Richard Hodgson is kept very busy during his western trip. Last week he examined a number of witnesses, secured much corroborative testimony as to cases already reported to him, and gave a public exposition of the aims and progress of the S. P. R. to a large audience at the Sherman House. On Thursday, April 3rd, Mr. and Mrs. Bundy gave a reception in honor of Mr. Hodgson, to enable him to meet many of the leading people who are interested in psychics. His presence in the city has given fresh impetus to scientific investigation. This week will be spent by Mr. H. in visits to Sturgis, Muskegon, Watska, St. Louis and other provincial towns where he is invited or goes to confirm cases now under investigation.

The Chicago Institute for Instruction in Letters, Morals and Religion, announces a course of Home Lectures to be given at the Chicago Architectural Sketch Club Room, (Art Institute, entrance Van Buren Street), as follows: April 9, Mrs. Ella B. Bastin, subject: "The Dispersion of Plants"; April 23, Mrs. Celia P. Woolley, subject: "Voltaire"; April 30, Mr. Henry O. Badger, subject: "Henrik Ibsen"; May 7, Mr. A. O. Butler, subject: "The Myth of Prometheus." All these lectures are given Wednesdays, at 4:15 P. M. They offer cultivated minds rare intellectual feast.

In a lecture given in this city recently on the "Testimony of the Sciences to Evolution; Its Scope and Influence," Prof. John Fiske said that great as Herbert Spencer is elsewhere, he is greatest as a psychologist, in spite of the erroneous conceptions in many minds in regard to this part of his work. Prof. Fiske took this occasion to correct the popular mistake which was pointed out in these columns recently, that Spencer is a materialist. The absurd theory that mind was evolved out of matter is a theory never taught by Spencer.

We invite serious attention to the candid and forcible words of Mr. Loveland on organization, published on another page under the pertinent heading "The Reason Why." No one can impeach Mr. Loveland's loyalty to Spiritualism or deny his ability and great services to the cause. He cuts severely, but tells only the truth. Nothing is so brutal as the truth to those who don't want to hear it. But we trust the large majority of intelligent Spiritualists are awakening to a realization of the situation and of their duty.

The notorious Bangs Sisters of this city have been on a visit to Cleveland where they were advertised in connection with Eliza Ann Wells to help out the celebration. The Bangs women conducted themselves so disgracefully at the Hollenden, so the Cleveland Leader says, that they were ordered to leave. After the record made by Wells and the Bangs pair, it is inconceivable to a well ordered mind how people claiming to be respectable and sensible can tolerate their presence.

Subscribers in arrears are once more kindly but very emphatically asked to do the publisher justice by squaring their indebtedness and renewing for a year in advance. They will greatly please the publisher also by sending in a new yearly subscriber. Nearly every day come letters saying "carelessness" is the cause of delinquency and hoping it will not happen again. We agree to forgive this "carelessness" in all cases where a new subscriber is secured.

Hon. James Johnson passed to the higher life from his home, near Sturgis, Michigan, on Saturday, March 20. Mr. Johnson was respected for his ability and integrity. He was a member of the Michigan legislature in 1883 and 1885. It was a favorite saying with him that a public office is a public trust, and in his official life he lived up to this motto. Mr. Johnson was a Spiritualist, and a long-time subscriber to the JOURNAL.

Mr. Edwin B. Haskell, editor of the Boston *Herald*, recently described the difference between Universalists and Unitarians. "One," he said, "thinks God is too good to damn him, the other thinks he is too good to be damned." Thad Stevens called Unitarianism "the varioloid of religion." Mr. Haskell said that he was willing to accept the phrase. These facts are gleaned from our excellent contemporary, the *Christian Register*.

Garrison a Spiritualist.

To the Editor of the Religio-Philosophical Journal.

I see in the RELIGIO-PHILOSOPHICAL JOURNAL a word from Herman Snow in the *Christian Register* as to the spiritualistic belief of Wm. Lloyd Garrison. The testimony of so true a man as Mr. Snow has great weight, yet I would add to it. I knew Mr. Garrison well for twenty-five years, once visited a medium with him, when he expressed entire satisfaction in what we saw and heard, and had talks with him on the subject a score of times.

A year or more before his departure we sat in his parlor together for two hours, he leading the conversation to the subject, and our time was almost wholly spent in conversing on Spiritualism. He told me of his valuable experiences, declared his full belief and the great enjoyment and help it had given him. From this and other interviews, I should say that he had been a firm Spiritualist for nearly twenty years, acting, care and judgment, yet clear and settled in his belief in spirit presence. One of his sons once said to me: "Father's belief in Spiritualism is unshakable."

G. B. STEBBINS.

Telepathy.

The following is from a report of an address by Mr. F. W. H. Myers, at a meeting of the Society for Psychical Research, London, published in the Journal of that Society:

To the speaker it appeared that telepathy should be regarded, not as a law standing alone and self-sufficing, but as a first hint of discoveries which could not be circumscribed, a casually reached indication of some unknown scheme of things of which thought-transference, clairvoyance, apparitions at death, might be but incidental examples. It seemed to him that the simplest case of true thought-transference, if once admitted, rendered a purely physiological synthesis of man at least highly improbable, and opened a doorway out of materialism which was not likely ever again to be shut. We had, therefore, empirical grounds for regarding it as a not improbable assumption that the individualized energy which generated veridical phantasms was not coeval with the body, but might have pre-existed, and might survive. He held, indeed, that even the evidence in "Phantasms of the Living" showed good ground for holding that the energy in question was not bound up, in the same way as our conscious mental energies are bound up, with the physiological activity of the brain. It would seem nearer the truth to say that telepathic action varies inversely, than that it varies directly with the activity of the nervous system or of the conscious mind. In considering the question of the survival of this energy, therefore, we had not to deal with a large known improbability, but with a problem whose conditions were such that we, in our ignorance, were bound to account the one solution as no less admissible than the other.

Mrs. Mary Parkhurst, Rochester N. Y., has kindly remembered us by forwarding her photograph.

The first of a series of articles on the Bible from the pen of Mr. Gladstone is printed in *Sunday School Times* of March 29th.

General John Edwards of Washington has our thanks for a fine cabinet photo of himself, which has been placed with our large photo collection.

We are in receipt of a draft drawn by the People's Savings & Loan Association, Cleveland, Ohio, on a New York bank, but without advice as to the sender. It will be credited when the information is received.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL will be shocked to learn that Mrs. Lounsbury, the person referred to as Mrs. L. by Mr. Thomas Harding, a few months since, as having cured him of vertigo and rheumatism, was cruelly murdered in her own house on the afternoon of March 8th.

"It was," says *Light*, "the special dignity of John Stuart Mill's character that he lived above the petty prejudice of man's lower life,

in a purer and serener air than most of us reach. 'The saint of the liberal party,' Mr. Gladstone called him. He was much more deserving of the appellation than many who have been canonized in due form and order."

According to Geo. P. Bowell & Co.'s American Newspaper Directory for 1890, Illinois is now the second State in the Union in the number of newspapers printed, having 1309 while Pennsylvania has but 1281. New York has 1778.

Homeseekers' and Harvest Excursions

West, at One-Half Rates, via

Illinois Central R. R.

On April 22, May 20, September 9 and 23, and October 14, 1890, the Illinois Central Railroad will sell excursion tickets at one fare for the round trip to all stations west of, and including Iowa Falls, Ia., which embraces the following prominent points:

Webster City, Ia. Fort Dodge, Ia.

Storm Lake, Ia. Le Mars, Ia.

Sioux City, Ia. Cherokee, Ia.

Onawa, Ia. Sheldon, Ia.

And Sioux Falls, S. D.

Tickets are limited to return within thirty days and are good for round trips west of Iowa Falls, both going and returning.

Solid trains, consisting of elegant free reclining chair cars and Pullman palace sleepers, leave Chicago at 1 p. m. and 11:35 p. m., and run through to Sioux City without change.

For through tickets, rates, etc., apply to nearest Ticket Agent; and for copy of pamphlet descriptive

of towns in Northwestern Iowa, entitled "Home for Everybody," apply to

F. B. BOWLES,

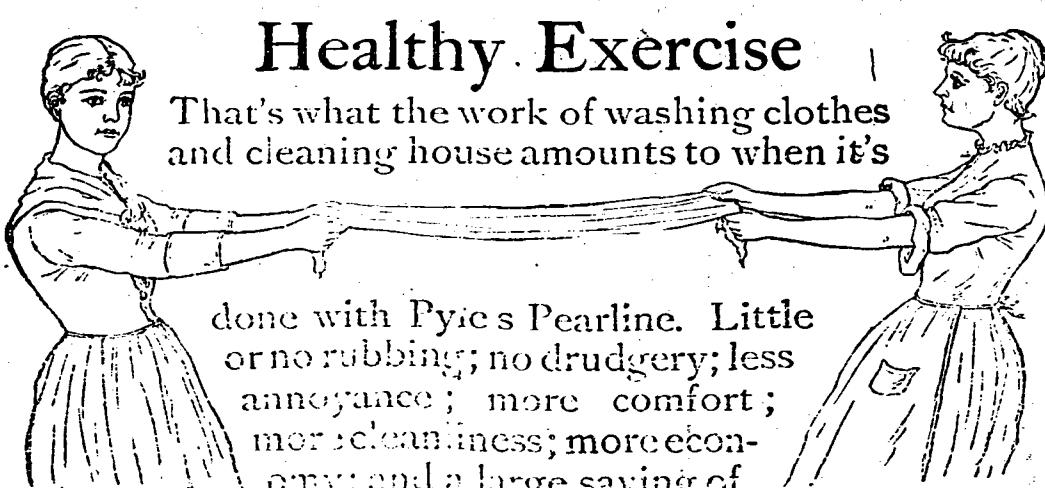
General Northern Pass. Agent,

194 Clark Street, CHICAGO.

## RELIGIO-PHILOSOPHICAL JOURNAL.

### Healthy Exercise

That's what the work of washing clothes and cleaning house amounts to when it's



done with Pye's Pearline. Little or no rubbing; no drudgery; less annoyance; more comfort; more cleanliness; more economy; and a large saving of wear and tear on clothes. You'll find directions on back of package, for easy washing. It will cost you five cents to try it. Every grocer has Pearline—nothing else gives satisfaction to the millions of women who have been using PEARLINE for years—women who rely on their brains to save their backs.

Pearlins is some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

JAMES PYE, New York.

Beware

PEARLINE is the only safe and reliable laundry soap.

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Voices from the People.  
AND  
INFORMATION ON VARIOUS SUBJECTS

## SOMETIMES.

MARY RILEY SMITH.

"What I do thou knowest not now, but thou shalt know hereafter."

Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgment here have spurned.The things o'er which we grieved with lashes wet,  
Will dash before us out of life's dark night.

As stars shine more in deeper shades of blue,

And we shall see how all God's plans were right,

And how what seemed reprobate was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, he needed not our cry,  
Because his wisdom to the end could see;

And if we did not know all that he could see;

Too much of sweet to craving babyhood,

So God, perhaps, is keeping from us now,

Life's sweetest things, because it seemeth good.

And if sometime, commingled with life's wine,  
We find the wormwood and rebel and shrink,

Behold a wild and bitter fruit, too rough

For us to eat; then let our lips to shrink.

And if some friend we love is lying low,

When human kisses cannot reach his face,

Oh, do not blame the loving Father so!

But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends his friend,

And that sometime the subtle pall of death

Conceals the fairest bloom his love can send.

If we could push aside the gates of life,

And stand within all God's works see,

We could interpret all this doubt and strife;

And for each mystery would find a key.

But not to-day. Then be content poor heart!

God's plans, like life, pure and white unfold.

We must not fear the close-shut leaves apart;

Time will reveal the hidden cups of gold.

And if through patient toil we reach the land,

Then many feet, with sandals loose, may rest,

Then shall we know and clearly understand—

I think that we shall say, "God knoweth the best."

Reminiscences—The Long Ago—Death Beautiful and Solemn.

To the Editor of the Religio-Philosophical Journal.

Thirty years ago, when Spiritualism had few advocates, the devotion to its great lessons was marked and sincere. Frauds among mediums were scarcely known. Friendship and fidelity bound the perfect disciples in a brotherhood of helpful fellowship. The rural home of F. E. Burch of Smiths Mills, N. Y., was a resort for all who sought the opening way between the two worlds, both visible and invisible. It was a psychic center, where spiritual power was generated and applied. Mediums grew strong in the atmosphere of that home. Truth ruled the aspirations of all. Two children a son and daughter were the light and hope of the parents.

There I spent many hours and received rare inspirations and revelations from the hidden world. The young man—H. Clay Burch—was a remarkable medium and poet of exceptional genius. For a few months he created a sensation as an inspirational speaker. But he left the platform to answer his country's call, and died in the hospital at Washington in Oct., 1859, before his time. He had been on the heavenward flight in December 1858. The aging parents were left alone, bowed with grief and their home covered with a moriaz. This was finally taken from them through the plausibility of a trusted friend? who took advantage of their trust and poverty to rob them of all. Some 11 years ago Mrs. Burch followed her children, leaving Frederick, to endure the lonely years in sad and solemn waiting. She had become blind and died, leaving a scanty pension, until death emancipated him in the early morning of Jan. 4, 1890.

Geo. W. Taylor did the last honors in his infinite style, uplifting and comforting to all. Mr. Burch was in many respects a remarkable man. He worshipped truth, and abhorred shams. He repudiated orthodoxy in early life, because he found it inconsistent with self and reason, and supported his hypothesis and intellects. Some time after his just and holy death he read the JOURNAL admiringly for many years. He was tender and charitable, but his love of truth and contempt for hypocrisy made him a terror to all bars. Although unpolished by school discipline he was a profound thinker and well nigh irresistible in argument. Unknown to fam., the Burch family have made a record in the history of modern Spiritualism, which will remain in the future, a tonic and salutary influence to the whole race of experience touch the social margin of this moral island in the psychic river of years. A niece of Mr. Burch—Mrs. Anna Forney of Detroit has attained prominence as a medium and speaker.

One brother remains in the lonely valley, waiting the call to "go up higher." With all the brightness before him, he is still in the spirit for his long journey, and the final bush that leads to a new transition of life. While the change is natural and beautiful, it concentrates the experiences of a lifetime into one spiritual rebirth, where all the virtues and vices meet in one determining analysis to interpret the character and define its position in the new and wonderful awakening. Every view of death ought to insure us with a desire to make the most of life. Spiritualism, which is the truest of all the truths, should not diminish our reverence for its lessons; or relax our vigilance in guarding its gates against the corroding touch of an ill-spent or evil life. The purity and integrity of the Burch family furnish a noble example and pleasant retrospect for all friends.

LYMAN C. HOWE.

## Hiawatha.

To the Editor of the Religio-Philosophical Journal. Some years ago, when I first began to develop as a medium, the most of the spirits who came to me, were of Italian, French and Spanish nations, using the vocal chords under a species of mechanical control, to talk and sing in their own or native language. At the time I would be the same as anyone else listening, having only to be as passive as possible when I felt the presence of any of these spirits. I could easily guess who was who, when I had said something, and the reactions of which would pass upon a Latin root, or the deities I would make from the emotions I felt.

I was very sensitive about this, as not being able to explain it, feared it would be judged foolish, so allowed it to be known to a very limited few.

Among my acquaintances for a time was a Mr. B., in whose organization clairvoyance and clairaudience were highly developed, and most every one of them, when I met them, in my room, or in a settle in my chair there remaining from one to two hours, hardly moving, seldom speaking, and then only when questioned. He seemed to pass into a happy, but conscious state of beatitude, and as he said it was the nearest to Heaven he had felt for a long time, he wanted the good of it; which I must say was not always a satisfactory one, as I became spiritual blind, that is not a clairvoyant, wanting the vision of what he saw so plainly, and which I but dimly felt.

One evening as I was thumping a guitar, endeavoring to get some kind of instrumental melody to accompany the voices coming out of my throat, B suddenly asked,

"Is there an Indian in your band" of "spirits?"

"Not any," I answered, "why?"

"Because," he said, "I am standing in the middle of the room, the largest handkerchief formed, and best dressed Indian I ever saw."

"What is his name?" I queried.

"He gives it as Hiawatha," he answered.

"Oh, fudge!" I exclaimed, "there never was such a man, it is a name given by Longfellow to an imaginary character he portrays in his poem, and which is based upon some old Indian legend."

"I know nothing about that, the and more rather warm, and she sang Indian. He repeats his name is Hiawatha, and that he has come to give the foreign spirit who use your voice, the magnetism belonging to this continent, that is to say, they can express themselves through you more easily and

clearly. They are all standing "about him and listening to what he says."

This last, I was sure might be true, as while we were talking, I felt all my foreign friends go from me, and they did not return either for three days. But when they did come back, the change was most marked, as they used my voice as easily, as perfectly, as I can myself in any form of conversation. In this little episode there is much food for thought, and it gives a positive idea in the realm of spiritualism, which I will express as follows:

That there is with each of earth's continents a peculiar and separate magnetism, differing somewhat from the other. This magnetism is a part of what is received in the foods and environment of any individual, native to any particular continent. The spiritual part of this magnetism is also a part of the earth in the spirit conditions of life. So, the things which we see in the spirit world, and the medium to be used, it is necessary in order to control with the greatest ease and facility of expression for the spirit to be naturalized, so to speak, by some other spirit of advanced intelligence and power, that is of the same continental nativity as the medium and who has the power to aid the foreign spirit. This seems a little strange, but according to what I observe, the differences between individuals of different nationalities in earth life it seems to me quite rational.

But the query that was most prominent in my mind was this: Was there really any foundation in fact, for the legend Longfellow embodied in verse, and which was a tradition among Indian tribes in various forms. Here is what I have learned, but which I fear will be very crude, expressed enough to hope the day will come when the spirit will tell his story, of, will tell his own story, in full, and under such conditions that there will be no question of its veracity. Some three thousand years ago as we count, there lived an Indian with an organization endowed with such mediumpic gifts, that his acts, his teachings, and wonderful occult, or spirit power, made him noted among the tribes of people, and among the nations. But he performed many wonderful feats, which were analogous among the Indians, to the miracles recorded of the early Christian era. But above all he taught plainly of the great spirit or Manitou; of the realities of a future spirit life, and gave such evidences and proofs of this, that for all time after knowledge of the "happy hunting grounds" was a reality of continuation of an individual life, was part of the Indian education and knowledge, until the coming of the white man with his old world superstitious, untenable doctrines and creeds.

For nearly three thousand years the Indians were the only "practical spiritualists" upon earth, for they were all such, every one of them. It was a part of their daily lives. Now this man was known by name as Hiawatha, and to the North American natives as the prophet. The legend, just as this has been handed down, is that he had come to the Indians, to teach them the "ways" among all other people and nations. But wonderful things are occurring, more wonderful things are being prepared for, and the day is near, so near many feel it and know not the true meaning, when all these "Messiahs" of old, and there are many of them, will manifest themselves as spirits of men, and begin their teachings with more and more power and intelligence, than was shown in the past. The legend of the "Hiawatha," will not be the least of all.

The hour comes when men will no longer read in books to find a God" or to convince themselves of the truth of a hereafter.

J. A.

## Puritanical Sabbath Laws Enforced.

To the Editor of the Religio-Philosophical Journal.

Mr. R. M. King was tried in the Circuit Court at Troy, Tenn., recently, for "ploughing on Sunday and doing other kinds of work on that day without regard to said Sabbath." Will the JOURNAL please publish the following statement of facts:

Mr. King, a man of 60, was a member of the Seventh-Day Adventists, who observe the seventh day (Saturday) as the Sabbath. Six witnesses were examined, five for the prosecution and one for the defense. All the witnesses testified to the good character of the defendant as a law-abiding citizen, with the one exception of working on Sunday. The defendant offered to prove that he had been compelled to do a just and fair work for the principal officer charged with the indictment and that he had paid his fine, but the court would not permit him to do so. The examination of the witnesses showed that two of them belonged to an organization whose members had bound themselves together by a written agreement to prosecute every violation of the Sunday laws. The course of the defendant, they offered to prove, was to the credit of the law.

The facts simply are that all these books are the literary production of a classic period through which the Jewish nation passed, as did do other nations, and that the literary stars of that period took their subjects those episodes of their history which seemed to them of the highest importance and best qualified to impress the minds of the people with whom they had come into contact.

The course of the witness was to prove that the people to whom he belonged were not disturbed in any way except that they made arrangements to go to church.

The course of the witness was to prove that the fact

that two of the witnesses were going to another part of the neighborhood after a cow and a third was engaging harvest hands when they saw Mr. King had cut his wheat, with self-binders, raffed bags and done other work on Sunday, for which they had never been called in question, but the court would not permit him to prove it.

The work done by Mr. King was all on his own premises and not in sight of any public place of worship. The witnesses all testified that they were not disturbed in any way except that they made arrangements to go to church.

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sation in so far as they show us the ideal of morality which they would set up for mankind. It was their first and most important object to teach the world happiness, and that wickedness in the individual or public corruption must inevitably lead to misery. It was their hope that ultimately all mankind would learn to appreciate the good and to despise evil and finally reach the goal of true happiness.

From the time that the Greek word "prophet" appeared from the Hebrew word pabi, or rather from the word prophet, which is the Hebrew prophet, it is to be considered as the word of God himself, as the prophet is the mouth of God himself, especially from the time when the rising Christian church attempted to prove its doctrine by an appeal to Hebrew sources, the orations of the prophet were twisted into oracles not only by the early Christians, but also by Jews. Every sentence was believed to contain predictions which sooner or later would be fulfilled, and the prophet was the author of the prediction.

I hope the day will come when the spirit world will be used to us all, to aid us in our efforts to control the greatest and most powerful of all the forces of nature.

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I hope the day will come when the spirit world will be used to us all, to aid us in our efforts



(Continued from First Page.)

tion. But co-operation means plan, purpose, system; in a word, organization. At the outset of Spiritualism it was announced again and again that the end sought in the new departure was the renovation of society. It was pointed out, as clear as light, wherein the old religious system was not only a failure but a positive force for evil, and that at this particular period in history those evils were becoming more and more potentially developed. That the inherent immorality of the Christian system was working out, through governmental and social form of life, the ruin of the people; and the new idea to antagonize and overthrow this towering system of lies and wrong.

This was given at almost every circle and proclaimed from every rostrum. But Spiritualists didn't heed it. Some tried but were overborne by the tidal waves of fanaticism in various forms. Self-seeking, false philosophy, commercial mediocrity, etc., all came in as distracting factors to prevent the true work from progressing. The old notion of miracle was rampant and prophecies were abundant that in ten years the churches would be converted into schoolhouses or halls for spiritual and scientific lectures. The spirits were going to do the work. Crankism, another term for individualism, ran wild, and freedom mourned in silence. These, and other things distracted and divided the Spiritualists so that they have failed to become a power amongst the working bodies of the people. The principles of Spiritualism have, more or less, permeated the world's thought, but we can't claim even that, for there is no recognized body to put forth and establish the claim. Destitute of any organic unity no one is authorized to speak to the world for Spiritualism. The most he can do is to express his own personal opinion, and the very next person may give an entirely different one. The world has no means of knowing the principles of Spiritualism. And as to our purposes and aims, we have none. Can such a movement live and flourish? Is it any wonder the thinking world looks on us with indifference and contempt? We are nothing but a mob, and are destitute of what most mobs possess—a leader. The world asks, What do you want? What have you? We can't tell what we want, for we have not formulated our wants; and if we answer Spiritualism to the second question, we are at once asked, What is Spiritualism? Has it any principles, aims, purposes? There is no answer to be made; there is no one with authority to answer. Who are Spiritualists? How many are there in number? No one can tell. There is no definition, except individual ones, of what constitutes one a Spiritualist. Some cry one thing and some another. We are a set of stragglers—band of bushwhackers fighting each on his own hook, without discipline or concert. It is a convenient arrangement for cranks and the dishonest and vicious to find shelter in; and they have improved it in a wonderful manner. It is very much as the Irishman wrote to his friend to come to "Ameriky," because "one man was as good as another, and a d—d sight better." There are no principles of truth and right to accept, and no consensus of thought and feeling to enforce them. And this latitudinarian individualism is the result of lack of unitary aim and purpose. Neglect at the start of Spiritualism has brought us to the deplorable condition of to-day; and to continue, will leave the world without the semblance of a spiritualistic movement within the next twenty-five years. The principles will be taken up by somebody and applied, in part at least, to the world's progress. We have one more opportunity to organize our strength, and take our proper place in the army of progress.

As our misfortune has been the lack of an understood and formulated purpose and end of action, as the reason of our comparative failure is self evidently the aforesaid lack, our only resource is to supply that lack by at once formulating our principles, and organizing for action upon that basis. If Spiritualism has no distinctive principles of its own—if it is only a "hash" of old notions, then it has no distinctive work to do, and the sooner we know it the better. But if we have not been in a dream for forty years, it has principles, aims, and methods of its own, and it is neglect and inattention to those principles and aims, which have placed us in the confused and demoralized condition of the present.

## Scientific Theism.

M. C. SEELEY.

The writer has recently read with profound pleasure a work by Francis E. Abbott, bearing the above title. It is small—the forerunner of a larger work on the same subject. It is a summing up of the latest thought and conclusions of science on theism. Dr. Abbott evidently believes he has made an important contribution to the literature in this direction. He confronts Kant's doctrine of the noumena with force and with logic. The only difficulty is that he entirely mistakes Kant's position as to its correlative phenomena. He is to be pardoned, for it is the common mistake of all who have never studied Kant and who, like Sir Wm. Hamilton, reviewed him at second hand—without ever reading the "Critique of Pure Reason." Most writers, and Prof. Abbott is no exception, suppose that Kant had no objective world distinct from the knowing ego; that the whole phenomenal universe existed in the mind of the thinker and no where else. This was Berkeley's view but not Kant's. Kant, it is true, made the origin of the world of phenomena to exist in conceptions of the ego; but when thought, it also existed in the world of objectivity—apart from the knowing subject—a phenomenal material object—discreted in the scientific sense from the thought originator. In a word, that the collective thought and affection of the entire race of man in the unseen and seen worlds have taken objective form in what the senses call nature. This view is in accord with the traditions of the race, with the theosophy of Jacob Boehme and with the teachings of Swedenborg who probably was the greatest thinker and scientist of his day. In Swedenborg's early studies he exhausted all that modern science claims and pronounced it unsatisfactory and misleading so far as finding God is involved, and that noumena could not be found as a demonstrable fact in the domain of nature. He fell back upon revelation as the only solution of the theistic problem and abandoned both his inductive and deductive methods for ascertaining the origin of the soul or spirit. In this new departure he started the race with what he calls the Adamic church—the Golden Age—the purest and highest of all the thought and affection of man. This church declined and was succeeded by the Silver, Brazen, and Iron churches or ages, all fading out into that "vestry of all churches, the Jewish and Israel church; the last rung in the ladder of

descent of the race—the consummation of its "fall" or laps from its original integrity. During the long ages of this decline, nature, which was the objectification of man's thought and affection, successively passed from a stage of almost fluidity to its present normal condition of hardness and materiality, with all the concretions and accretions which science now surveys with so much certainty, when it sticks to facts and coordinates the phenomena to the ascertainment of knowledge in its legitimate field of investigation. Kant was right. We know nothing of the "Thing-in-itself" in the natural consciousness; or in nature. If we do we must like John Stuart Mill, find two gods instead of one; one good, the other evil; for both principles are at work in all the processes of Nature's field of operations. Evil at present seems to hold a firm grip upon her unsubdued territory.

True Christianity is the only solution of the problem. The God of Jesus was the Father of the race—birthing it into His own likeness and giving to the human soul itself, by His indwelling, the evidence of His existence and the nearness of His personality to every regenerating heart. "You must be born again," is as true to-day as when Jesus uttered these remarkable words. Born out of Darkness into the Light; born out of Time into Eternity; born out of the finite self into the infinite Self. This birth gives the knowledge of God; for it is a lowering of Himself to man's comprehension and necessities. Jesus was our exemplar. He became a God-Man that we might be birthed into the same realization. When the race is thus related, God will be revealed as He exists in Himself. It will be a marriage of the infinite and the finite—in reciprocal relationship—each canceling each in the Unity of both, God-Man and Man-God. This is the revelation of the Life of Jesus. True Christianity is nothing more than true Spiritualism. In fact, Spiritualism is to this age what Christianity was to the ancient. In one we embody that which to-day is the privilege of all. He proclaimed all men to be brothers, and that by seeking God in the heart all could find Him. This Spiritualism teaches: It does this and more. It demonstrates the continuity of personal existence and that spirit is the immortal element which gives man true immortality. Spiritualism, when rightly understood and applied, gives a theism which is truly scientific. Naturalism is no part of its faith. Temporal nature is only a shadow of God. He is reflected negatively through man. He is in nature but He is there mediately through the human mind.

According to Swedenborg the incarnation wrought a Divine natural which is gradually transforming the good and evil, which we see in nature, into harmony, thus saving fallen nature, as well as fallen man. But it is all done through man, God is not there, as He exists in Himself; and all of our hypothetical scientists will find this out, as Swedenborg found it out, when wearied with the sensual claims of what is not science but sophistry. God, as He exists in Himself, is above all nature and creature; and His infinite Personality is only known to those who unite themselves to Him in "Patience, Humility, Meekness and Resignation."

## The Invisible.

This invisible part is, in fact, the larger and more essential part, though our minds, as yet, grasp this feebly. Our low, limited vision of things precludes us from seeing anything but the crude skeleton form of the grasses, flowers and trees about us. How can we bring this fact home to our minds as a more vivid reality? Here is a plant with stalk, leaf and flowers of different colors. This invisible part is, in fact, the larger and more essential part, though our minds, as yet, grasp this feebly. Our low, limited vision of things precludes us from seeing anything but the crude skeleton form of the grasses, flowers and trees about us. How can we bring this fact home to our minds as a more vivid reality? Here is a plant with stalk, leaf and flowers of different colors.

The phrase "blood and iron," as applied to Bismarck, was derived from a speech which he made in the Prussian House of Deputies in 1862. In that speech he said: "It is not by specifying and majorities that the great questions of the time will have to be decided—that was the mistake made in 1848 and 1846—but by blood and iron."

seem easy with no disastrous results and I will point out some of them.

First I would stop the eight hour agitation for regulating labor by the day, as the working day is not a uniform measure of time being long in summer and short in winter and the farmer could regulate his labor by an eight hour day and many kinds of mechanical labor could not have justice by such law. Let all labor be paid by the hour, or piece work, as the hour is a uniform measure of time and the parties in contract could adjust the hours of the day to suit both parties. Other and greater evils seem to me equally easy of remedy. Next comes the land question which has been a study in many articles and speeches by me for half a century, and I think I have a remedy for land monopoly much easier of adoption than that of Henry George whose first book I like very much. Soon after its publication I nominated him and voted for him for United States senator in joint session of the legislature of California, as we were then both citizens of that State. I should fear no evil from the adoption of his land tax system but I propose one that need not scare anybody nor injure any land owner. All titles are legal enactments and give the only right to exclusive control of land, when legislatures and congress declare no title valid that does not have two certificates instead of one as now, and one from the purchaser certifying that he is not the owner nor made the owner by this deed of more than so many acres of farm lands or so many village or city lots, and the number of acres and lots is limited by law and all fraudulent titles forfeited the remedy is secure. I got a bill of this kind through the Senate in California which alarmed the speculators and they hired two senators to change their votes and reconsider and kill it. It is a well known fact that each year the land owners in all of the older States decrease in proportion to the population and the price of land rises and in a few years no poor man can earn and purchase a homestead for his family. As this article is long enough I will show up the remedy for trusts and monopolies in my next.

Cobden, Ill. WARREN CHASE.

The Savannah News is authority for the following: Some time ago there was a lady from Macon visiting relatives in Athens. She had been there about a week when she suddenly received a telegram one morning from her home in Macon saying her nephew was sick.

On reading the telegram the lady suddenly grew pale, and appeared unduly excited about the news received. She did not speak, however, about it until she was leaving Athens on the Georgia Railroad. Then she told another lady from Athens who accompanied her that on the night before receiving the telegram she had had a most frightful dream about this same nephew. She said that she dreamed he had become engaged in a row with one or two other men, and had been horribly shot and fatally wounded. The frightful vision was so impressed on her mind that she could even at that moment see her nephew shot down like a dog, and bleeding on the floor. The sight made her sick, and the lady almost fainted on the car. She was told that it was only a dream, and that it could have no bearing on the telegram whatever, as the telegram had only stated that her nephew was sick.

When the ladies changed cars at Barnett for Macon, a friend of the Macon lady came in the car, and, in the presence of the Athens lady, told that the nephew had been shot, and in very much the same way that the dream had recounted.

The phrase "blood and iron," as applied to Bismarck, was derived from a speech which he made in the Prussian House of Deputies in 1862. In that speech he said: "It is not by specifying and majorities that the great questions of the time will have to be decided—that was the mistake made in 1848 and 1846—but by blood and iron."

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Readers of the JOURNAL are especially requested to send items of news. Don't say "I can't write for the JOURNAL." Send the facts, make plain what you want to say and send it short. All such communications will be promptly arranged for publication by the Editors of the JOURNAL. Meetings, information concerning the organization of new Societies or the condition of old ones, accounts of lectures and meetings, interesting incidents of personal communion, and well-authenticated accounts of new phenomena are always in place and will be kindly received.

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For the Religio-Philosophical Journal.  
Looking Backward to More's Utopia.

B. F. UNDERWOOD.

Sir: Thomas More's "Utopia," though a famous book and one of the English classics, is not much read in these days. Knowledge of it is confined chiefly to scholars. At this time when Bellamy's "Looking Backward" is having a wonderfully large circulation, and the social and industrial theories put forth in it are widely discussed, a summary of More's description of the way the Utopians lived and managed affairs may be of interest to many who have neither the time nor the inclination to read a book written nearly four hundred years ago. I give, therefore, the main ideas of "Utopia," partly in the author's own language.

But first, a few words in regard to the work. It was written in 1516-17, when the author was about thirty-seven years old. More was a young man of twenty when Columbus first touched the Continent named after Amerigo Vespucci, who made his famous voyages in the years 1499-1503. Thus when Utopia was written men's conceptions of the world had been suddenly enlarged and their imaginations were wonderfully active. The account of the voyages of the Florentine Amerigo Vespucci, published in 1507, were fresh in the minds of all readers when Utopia was written. More imagined a traveller—Raphael Hythloday—who had sailed with Vespucci on his last three voyages, but had not returned from the last voyage until after separation from his comrades. During his travels he had found the island of Utopia. This name is from Greek words meaning "nowhere." The book was printed in the latter part of 1516 under the editorship of Erasmus. Its ironical praise of English policy, praise for doing exactly what was not done, was enough to prevent its circulation in England when it first appeared. Indeed, it was not printed there in the time of Henry VIII. In 1517 Erasmus advised a correspondent to send to Utopia if he had not yet read it, and if he wished to see the true source of political evils.

Raphael Hythloday, after referring to evils resulting from poverty and wealth, says: "From whence I am persuaded that till property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed; for as long as that is maintained, the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties.

"On the contrary," answered I, "it seems to me that men cannot live conveniently, where all things are common; how can there be any plenty, where every man will excuse himself from labor? For as the hope of gain doth excite him, so the confidence that he has in other men's industry may make him slothful; if people come to be pinched with want, and yet cannot dispose of anything as their own, what can follow upon this but perpetual sedition and bloodshed, especially when the reverence and authority due to magistrate's fail to the ground. For I cannot imagine how that can

be kept up among those that are in all things equal to one another.

"I do not wonder," said he "that it appears so to you, since you have no notion, or at least no right one, of such a constitution; but if you had been in Utopia with me, and had seen their laws and rules as I did for the space of five years, in which I lived among them, and during which time I was so delighted with them, that indeed I should never have left them, if it had not been to make the discovery of that world to the Europeans; you would, then, confess that you had never seen a people so well constituted as they."

There is no property among the Utopians and "every man freely enters into any house whatsoever. Every ten years they shift their houses by lots." Every man has a trade, "and if after a person has learned one trade, he desires to acquire another, that is also allowed, and is managed in the same manner as the former. When he has learned both, he follows that which he likes best unless the public has more occasion for the other." Six hours are devoted to work, three before and three after dinner. Eight hours are taken for sleep, and the rest of the time is employed in reading and such proper exercises as accord with the various inclinations. Public lectures are given every morning before day-break "at which none are obliged to appear but those who are marked out for literature." Since all are employed at some useful labor, there is a great abundance of all things; "so that it frequently happens that for want of other work vast numbers are sent out to mend the highways. But when no public undertaking is to be performed, the hours of working are lessened."

None of the cities are allowed to have more than six thousand families "besides those of the country round it." From cities that grow fast are transferred people to those that do not otherwise increase. If there is an increase over the entire island, citizens are drawn from the several towns and sent to the neighboring continent where there is uncultivated soil, they form colonies taking the inhabitants in with them, if they are willing, but if they refuse, driving the natives out of "those bounds which they mark out for themselves. For they account it a very just cause of war, for a native to hinder others from possessing a part of that soil, of which they make no use, but which is suffered to lie idle and uncultivated; since every man has by the law of nature a right to such a waste portion of the earth as is necessary for his subsistence."

The oldest man of every family is its governor. Wives serve their husbands and children their parents. No family may have less than ten, and the maximum number is sixteen, although for children under age there is no determined number. Children of larger families are removed to those that have fewer. Every city is divided into four equal parts, in the middle of each of which is a market-place from which every, rather supplies his family without paying for it or leaving anything in exchange with whatever is there. To this market-place is brought and put in houses appointed for the purpose, all articles manufactured by the several families.

"There is no reason for giving denial to any person, since there is such plenty of everything among them, and there is no danger of a man's asking for more than he needs. They have no inducements to do this since they are sure that they shall always be supplied."

In every street are great halls that lie at an equal distance from one another. At each of these halls thirty families have their repast, "for though any that will may eat at home, yet none do it willingly, since it is both ridiculous and foolish for any to give themselves the trouble to make ready an ill dinner at home when there is a much more plentiful one made ready for him so near at hand."

Both dinner and supper are begun with a short lecture on moral subjects. The people sit long at supper and always have music. While those in the towns thus live together, in the country every one eats at home and "no family wants any necessary sort of provision, for it is from them that provisions are sent into those that live in the towns."

If any one wishes to travel only over the precinct of his own city, to do so, he has only to obtain his father's permission and his wife's consent; but when he goes into the country he must, to be admitted into the houses, labor with the people. There are no taverns, no ale houses or similar places of refreshment.

According to their plenty or scarcity, the towns of the island supply or are supplied by one another. Two year's stores are kept laid up, to provide against bad seasons. Corn, wool, wax, wood, tallow, leather and cattle are exported to other nations, to whose poor a seventh of the goods is given. The rest are sold at moderate rates in exchange for the few things they need from abroad, including iron, and for gold and silver which they keep for use in time of war, in hiring foreign troops and in raising mutual jealousies and producing dissensions among their enemies. Having no use for money they value silver and gold only for the power it gives them over other nations. They will not even allow it to be worked into any sort of plate or drinking vessels, lest the people become so fond of it as to part with it reluctantly when needed in time of war.

Of these metals they make chains and fetters for their slaves, and such articles as tend to make the people associate it with what is repulsive and disgusting.

The slaves among them are such as are con-

demned to that state during life for crime, or such as their merchants find condemned to death in countries where they trade, whom they sometimes redeem at low rates, or such of the poor of the neighboring countries as of their own accord, offer to leave them.

Women must not marry before eighteen and men not before twenty-two. Before marriage, some grave matron presents the bride to her whether she is a virgin or a widow, to the bridegroom; and after that some grave matron presents the bridegroom naked to the bride." They wonder at the folly of the men of those nations who are so particular in buying a horse and who are so careless in the selection of a wife on whom depends their happiness or unhappiness for life. Divorce is granted only for adultery or "insufferable perverseness," and then the state dissolves the marriage, giving the injured person the right to remarry, but denying this privilege to the guilty party. Husbands may correct their wives and parents chastise their children. The punishment for most crimes is left to the Senate. If any man aspires to office, he is sure never to get it. Monuments are erected in honor of men who deserve well of their country. The Utopians have no lawyers. Every man pleads his own case.

They detest war, yet their men and women are both trained up to military exercise and discipline, and when necessary they know how to inflict the most injury possible upon an enemy with the least consequent injury to themselves. They promise great rewards to those who shall kill the prince and other persons of rank. They have these promises circulated through the enemies' country. They offer large sums for the betrayal of those in high position. They observe the promises which they make most religiously, and look upon this way of corrupting their enemies as the best way to prevent a long war and the slaughter of those who otherwise would be killed. They see that the death of those most guilty. If they cannot disunite an enemy with domestic broils, in doing which they can use vast sums of treasure, they engage neighboring nations against him, supplying gold and silver plentifully and hiring troops from nations that are in their debt, especially from the Zapotes, a rude, wild and fierce people. The Utopians hold this for a maxim that as they seek out the best sort of men for their own use at home, so they make use of this worst sort of men for the consumption of war, and therefore they hire them with the offers of vast rewards to expose themselves to all sorts of hazards, out of which the greater part never return to claim their promises.

They force no man to go into foreign wars against his will, yet praise and encourage those women who go along with their husbands and stand with them in the front of the army. They use all prudent methods to avoid endangering their men, letting the brunt fall upon troops that they hire; but if it becomes necessary for them to engage them with bravery, for they know that if they fall their children will be well looked after, and the wise sentiments instilled in their minds animate them with invincible determination. The education of youth belongs to the priests, to whom great honor is shown, and who are never punished for crime whatever its nature.

Their punishment is left to God and to their own consciences, for they do not think it lawful to lay hands on any man how wicked soever he is, that has been in a peculiar manner dedicated to God. They have but few priests. The priest accompanies the soldiers apparelled in sacred vestments, and during action kneels in a place not far from the field and prays first for peace and then for victory on their side. There are different forms of religion in Utopia, but the Utopians agree in the main in worshipping the Divine Essence.

This traveller after describing Utopia says: "Therefore I must say that as I hope for mercy, I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the rich who on pretence of managing the public, only pursue their private ends and devise all the ways and arts they can find out; first that they may without danger, preserve all that they have so ill-acquired, and then that they may engage the poor to toil and labor for them at low rates as possible, and oppress them as much as they please. And if they can but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws. Yet these wicked men after they have been wicked so long, and for so many years, they have no inducements to do this since they are sure that they shall always be supplied."

There are great halls that lie at an equal distance from one another. At each of these halls thirty families have their repast, "for though any that will may eat at home, yet none do it willingly, since it is both ridiculous and foolish for any to give themselves the trouble to make ready an ill dinner at home when there is a much more plentiful one made ready for him so near at hand."

Both dinner and supper are begun with a short lecture on moral subjects. The people sit long at supper and always have music.

While those in the towns thus live together, in the country every one eats at home and "no family wants any necessary sort of provision, for it is from them that provisions are sent into those that live in the towns."

If any one wishes to travel only over the

rich men who have hoarded up the corn, it would be found that there was enough among them to have prevented all that consumption of men that perished in misery, and that if it had been distributed among them, none would have felt the terrible effect of that scarcity; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, which is pretended to be invented for procuring them, was not really the only thing that obstructed their being procured."

For the Religio-Philosophical Journal.

Justice as Related to Right Thinking.

J. R. TALMAGE.

Justice is not an arbitrary decree but a principle; as such it is the equipoise that extends throughout nature. It must have been from all time. All creation seems to exist in its reciprocation. No one thing exists for itself alone; no world revolves in space independent of other heavenly bodies.

The sun is a body emitting heat by which our earth was warmed—an immense ball of fire that produced the light of this universe, giving warmth and light out from itself without any return; but through a better knowledge of nature's economic methods it is now considered as much dependent upon the planetary worlds revolving around it, as they are dependent upon the sun. As now explained the sun is a centre of reaction. The rapid revolution of the planets, annual and daily, produces waves in the electric ether that beat against the sun and are reflected or that react in sunshine; thus a continuous reciprocal action giving out in all respects as we receive, we of course escape the discipline, the reaction; but if not, and we in any way persist in the wrong doing as we term it, the penalty we must pay, for our growth cannot be escaped. The long tedious, circuitous route over barren hills and through deep valleys and lonesome gorges of discipline lie before us to reach the high plain of justice where perennial flowers bloom in gardens of rare beauty, in which state the mind finds that steady flow of peace, that truly to the unjust passes understanding or lie enveloped in that mystical glory of absolute justice in thought, in word, in deed, wherever our feet touch the earth, or lightly press the shady lawns of heaven.

Now let us see how this account takes place, so nothing escapes registration upon the soul. The best thoughts in spiritual science establishes the fact that "thoughts are things." First it is considered or affirmed by all classes of thinkers—who are not materialists—that the essential man is spirit, inhabiting for a time a physical body; not that he will become a living soul but that he is a living soul now, the soul having built up for itself a physical body to use upon this plain of life, which is all it has to do with it—simply its instrument; so all the success there is the success of the spirit. Thoughts are things, and because of this fact the quotation "as a man thinketh so is he," becomes an inspiration most profound. We find it imbued with significance that volumes would not exhaust in elucidation. "As a man thinketh so is he," because it is thought that builds up the character of the spirit. The spirit or character of spirit built of the kind of thought indulged in as systematically as bricks are laid one upon another in the construction of a dwelling.

A house is builded in the mind of the builder by his thought; then he brings the material together and makes real in outward form, that which is just as real in his thought. Can a man build in his thought and build nothing; construct in his thought, expand force in his thought and it be nothing? The thought—house is the substantial house, the shadowy one is the one constructed out of material substance; and it will pass away with all material things. Therefore it is that we call the thought-world, the subjective world; the outward or material world the objective world. The objective world is the product of the subjective, and must correspond to it. The subjective world must exist before the objective can be made manifest. The house must be builded in thought-substance before it can be constructed in material substance. God's thought to create a world, was before the world so created. Call to mind the Board of Trade Building in Chicago or some of those magnificent blocks of buildings adjacent to it, and then entertain the thought that these grand structures existed in the mind of the architect—a real existence, and still will be the real existence, when those granite columns shall have returned to dust; an so that thought, spirit only is permanent; all material things fade away while spirit is the enduring substance. I repeat again that all success is of the spirit. Millions piled up, worldly fame, or what we call a successful life may have nothing to do with it. I will make use of a little incident in illustration. A gentleman said to me, "Gen. Fremont has always been too previous; he has never been a successful man because his thought was so in advance that he could never bring it into objective existence. In his thought he built the Pacific Railway but could not get capitalists interested in it, and that magnificent project was carried forward by others later on; and we say, they were successful. Again, he led the Republican party—was its first nominee for the presidency; another later on won the victory of success. Still as a general in the army he was sent into Missouri; he said, "we are here to defeat the enemy," and he armed the negroes; for which he was at once superseded; the government later doing the same thing. I took the matter for a text. First it cannot be true that nature cheats us in that way, some logical reasoning is to be found by which it will be made plain. I applied the principle heretofore referred to, namely, that all success is of the spirit. In thought Fremont built the Pacific Railway, thus all that

pride, arrogance, selfishness, revenge, hatred, ill-will, uncharitableness—are all qualities of unbalance, are subject to and inevitable in this same law of action and reaction that reaches from God's outermost creation in material existence up and within to the very center of outflow. Thus it is that states of moral obliquity cause results which return or react in discipline that elevates out of that state into one of moral excellence; and thus we pay the uttermost farthing in growth or for growth—the reaction from the state that is cold and heartless, into one of warm sympathy and all of the balanced qualities. One possessing shrewdness containing another's property without returning an equivalent, usually thinks he is so much ahead. But not so, somewhere, some time, you must return the equal value, because the justice in your heart prompts you so to do, or go through the inevitable discipline that will develop that state of justice in you; because the individual has put into activity a force, and it must have its reaction. It is not the counterpart of nature, but is counter to nature. It is thus that Nature or God has wisely provided for the inevitable growth of every human soul. If we are poised in all the higher qualities—and they are the qualities of balance and in the physical world are complete reciprocal action giving out in all respects as we receive, we of course escape the discipline, the reaction; but if not, and we in any way persist in the wrong doing as we term it, the penalty we must pay, for our growth cannot be escaped. The long tedious, circuitous route over barren hills and through deep valleys and lonesome gorges of discipline lie before us to reach the high plain of justice where perennial flowers bloom in gardens of rare beauty, in which state the mind finds that steady flow of peace, that truly to the unjust passes understanding or lie enveloped in that mystical glory of absolute justice in thought, in word, in deed, wherever our feet touch the earth, or lightly press the shady lawns of heaven.

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(Continued on Eighth Page.)

## QUESTIONS AND RESPONSES,

1. To what church, or churches, did, or do you ever belong; and are you now, or have you ever been in fellowship with a church, and if so of what sect?

2. How long have you been a Spiritualist?

3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?

4. What is the most remarkable incident of your experience with spiritual phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—its relations to the Family, to Society and to Government?

RESPONSE BY A. J. LANGWORTHY.

1. My paternal grandfather was an Elder in the Baptist church, preaching the doctrine of fore-ordination, which briefly means that God has selected before their birth which of the men and women born, he would either save to sing psalms on His rostrum, for His edification, or else thrust them into a motion furnace, where he might forever delight to hear and see them fry in torment, because of His own mistakes. My grandfather was a watchmaker and jeweler, making it a business. He preached also his life time nearly, in Saratoga county, New York, for which he never took one cent, even refusing to take a pair of shoe-strings from one of his deacons, unless he would take a cent for them. He was an eccentric man but earnest and honest in all his work. He died in 1822 and the writer has no recollection of ever seeing him smile, but he was ever grave and thoughtful. As I look back over these early scenes, it seems to me that my grandfather was not altogether sure whether God had buttered his bread or not. I relate these details of his nearly obsolete though peculiar religious faith, because my father and several of his brothers did not follow in his foot-steps. Father was an atheist all through life, and died one without fear and trembling at the age of 93. My mother was a staunch Episcopalian, and the majority of her eleven children sided with her, but I preferred to wander in the woods and fields with my father, on Sundays, who was interested in geology and botany, rather than attend church.

When fourteen years of age I had carefully and conscientiously read the Bible with a view to develop some religious tendency as my guide through life. The result was al-though I had never exchanged ideas with my father, I nearly adopted his views, becoming a strong materialist, clinging to that belief with great pertinacity, until proofs that no man in his senses could ignore, absolutely forced me to believe in the continuity of life beyond the portal of death. I could not then yield the point until I was satisfied that there was no personal, brutal God, bristling with venom and vengeful ire against his creatures, lying in wait with fiendish intent to do them injury. I had taken the Boston *Investigator* for many years, made Tom Paine and Voltaire my text books, and thoroughly ignored the God of the Old Testament. It is a difficult matter to pull up, and eradicate root and branch, thoughts that have bred and imbedded in the human spirit for three-score years, especially those endowed with the deeply penetrating roots of strong prejudices, which are well nursed by a vigorous will power. And yet I did it. It was the long and strong guns that forced the rebels to evacuate Petersburg, so the well directed guns of spirit power, with truth for ammunition, drove me after a struggle of forty-five years from a position I had considered impregnable. It is just fifty-five years ago the latter end of the present March that the batteries opened on me, and I have believed in the continuity of spirit life not quite ten years. I prefer the words continuity of life for Spiritualism, because we know so little of the better life thus far; huge errors and strange truths are so inextricably mixed together, that those words would prove a better term until we can get word from a higher plane with more of truth.

RESPONSE BY R. LANNING HUTCHINS.

1. Hard shell Baptist. In my youth I joined the Methodist church; afterwards was baptized in church of England, and studied honestly two years for the church. But my study made of me what the church calls a skeptic, for which I am thankful.

2. Nine years.

3. I never doubted the continuity of life. I became a Spiritualist from first being led by strange spirits coming over me, lasting some times three weeks.

4. There are many incidents among which are the fact of the controls of Mrs. Sadie E. Rauh (trance, writing, stigmata, independent voice, medium) of Kirksville, Mo., coming to meet me at points 100 miles from residence of the medium, then afterward telling me what I had been talking about, and who with, the day before I visited medium at her home. Also the control by Mrs. Lull, of Topeka, Kan., following me, and controlling Mrs. Rauh at Kirksville, Mo., 300 miles away on my account; also on the fact of a peculiar physical clairvoyance that was with me for three years.

5. I do not. I regard Spiritualism as a philosophy, because it treats of facts. Philosophy equalizes itself. Hence it is fact.

6. First to roll out the stumbling-blocks and tear down the barriers which ancient priesthood has built across the pathway of man that he may have a clear way to the true light.

7. That a knowledge of psychic laws may tend to help man in the conduct of this life. It seems to me necessary first to sweep from his mind all fears, that he may boldly step out in his investigations, and researches like one treading on his own grounds which he knows are not beset with pitfalls and snares.

Paula, K.

All Should Read It.

"As interesting as a romance, of more practical utility in this age than the Bible," is a quotation that comes to my mind from some source, as I sit thinking of a work I have just laid down after hours of uninterrupted reading. I refer to a recent English publication, entitled "The Gift of D. D. Home," by Madame Douglas Home.

Biographical sketches like this are of the utmost historical value to the literature of Spiritualism, and we are most fortunate that the work of this compilation fell into the hands of one, as a task who not only loved the man, but who gives perfect evidence in these pages that she also truly loves the cause to which D. D. Home devoted his life; and through whom the truths of spiritual phenomena were made to so many of the leading minds of the civilized world. That great world of literature, of art, of science, and politics, but which for over thirty

years has had so little of dogmas, creeds, and religions cast as its dominant features, that one is inclined to ask within themselves, was not D. D. Home's mission and work even greater than that appears on the surface of a mere historical narrative?

No matter if these individuals did not bear public testimony to the facts of the phenomena they beheld. Within their minds was implanted the seeds of a truth, which in many ways, and in various forms did grow, flourish and have borne fruit. One can, however, heartily sympathize with the plain author makes regarding this, and which one is impressed arises from the intense interest left in the man, and the consequent prayerful desire to have him wholly and fully justified by one who came in contact with him. With this fact she can console herself, that the work of D. D. Home was not alone for those who witnessed the phenomena, but also for those of succeeding generation; and had these men of known reputation, world wide as it is, of many of them, publicly given the testimony at the time Madame Home thinks should have been given, those of the coming generation would not have had what will be of more interest and value to them—this narrative of facts, incidents, and dates so pleasingly presented, and of the truthfulness of which, no one who reads the work, can for an instant question. It is certainly most valuable in this respect, that it makes an indisputable historical record of many men who stand before the world in this as teachers, educators, molders of thought in others, and who thus evidenced that they wanted to know the truth. Fortunate were they, whether they used the truth learned or not, that these phenomena were illustrated through one so earnest, so truthful himself, and so unselfish as D. D. Home.

There is nothing to be regretted to my mind that so many kept silent, but much to be thankful for. In this age there is much still of the effect of centuries of church teachings, the tendency of which is to let some one else do our thinking, instead of investigating, noting, and thinking each for himself. Therefore, had a Trollope, a Brewster, a Lytton, a Buckle, a Ruskin, and many more whose names are mentioned, borne public testimony to what they witnessed through D. D. Home, and other mediums, and unreservedly said that they believed such phenomena were produced by spirit agency, and that it was undeniable evidence of the continuity of life and immortality of man, then tens of thousands would have accepted such statements as final, without desire of further knowledge personally, or of feeling compelled to learn the truth, each one for himself or herself.

Surely it is this latter part that is the mission of modern Spiritualism that each one should be able to say, I believe because I do know; not I believe because a Prof. Crookes, a Michael Faraday, or a Ruskin, has said or has not said it is true.

So in this matter of a suppression of evidence by the investigators of the times and dates recorded, "they build far more wisely than they knew"; for they left the way clear and the materials in existence for this most admirable compilation to be published by Madame Home, and thus show a practical example to all men, that these noted men of the progressive world sought for themselves the truth they wished to know, each for himself, not that they might bear testimony, but that for the satisfying of their own natural needs, they might have personal evidence of an individual immortality.

With such noteworthy examples as is therein recorded, this book should be in the hands of every clergymen, of every politician, in short in the hands of all who are able to read, and are capable of thinking, that they may get a clue as to how to learn the truth of this great fact for themselves; and having learned may they be as D. D. Home. "True to the end."

JUAN DE AMIGOS,

\* The Gift of D. D. Home. By Madame Douglas Home. London: Kegan Paul, Trench, Trubner & Co. Chicago: Religious-Philosophical Publishing House. Price, \$2.75.

For the Religious-Philosophical Journal.  
ORGANIZATION.

Difficulties In The Way.

PROF. J. S. LOVELAND.

Undertaking any enterprise, it is the part of wisdom to make a careful inventory of the obstacles to be encountered, as well as the helps anticipated. That there are difficulties in the way of a spiritualistic organization, the experience of the past and the conditions of the present abundantly demonstrate. In a recent article, I hinted at some of the obstacles and attributed the divided and warring condition largely to the fact, that as a body of people we have no formulated, common purpose; are working for no definite end, not even to convert people to an acceptance of the phenomenal facts; and that this was due to refusal and neglect, at the confinement of the modern manifestations. This neglect has become a chronic ailment and affects nearly all who come under the influence of so-called Spiritualism.

But what we are deplored must have some priorly existing cause or causes; and we are now concerned to find what are those forces, which have wrought such results, and moreover, seem to retain their power and continue their demoralizing influence over our spiritual movement. Unless we can connect it, all efforts at organization will be a waste of energy and time. The primary cause is the false philosophy of individualism, or, as it is sometimes termed "individual sovereignty." Individualism is the core, the basis of protestant Christianity. Indeed, we may say of Christianity without any prefix, Luther in his controversy with the Romish church, was compelled to assume the supreme authority of the Bible, and the right of the individual to interpret that for himself. This was a legitimate deduction from the Christian system, which makes everyone directly responsible to God, consequently no third person can have any business to interfere between the individual soul and its ruler and judge. The intense vehemence and acrimony of religious differences, grow out of the exclusive and absolute relation and responsibility of the individual to God alone.

A creed was an interpretation of God's character and will, and also of human duty and destiny. If not, true and perfect, woe to the unlucky believers. A people's government and social order is always a deduction or inference from their religion. Hence, the American people had largely accepted the individualistic theory as a basis of government. But, at the outset, they had not carried it to its final analysis. The nullification ideas of John C. Calhoun, and the later rebels did it. But, just prior to the advent of modern Spiritualism Josiah Warren, one of the disciples of Robert Owen at New Harmony, Indiana, had swung from socialism to

the other extreme, and published a book on "Individual Sovereignty." S. P. Andrews, Dr. T. L. Nichols and wife, and many more in New York city adopted enthusiastically the doctrines of Warren. In Boston and in Ohio converts multiplied. All, or nearly all these early converts, were or became Spiritualists at a very early period of the movement. Of course, the protestant tendency of nearly all the original Spiritualists predisposed them to the ready acceptance of the specious fallacies of individualism, while their experience with the tyranny of ecclesiastical organizations of association. We had therefore the most rampant form of anarchical freedom thrust upon the movement at the very start. And there was no one to stem the tide—all seemed to accept the fallacies as the very truth.

Another influence came into the Spiritualist movement at the same time, and by the same persons. Several of the persons I have mentioned, and others, had been connected with the Fourieristic movements, and were deeply indoctrinated in the theory of "passional attraction." But, the "Oneida communists" had, at that time, an establishment in or near New York city, and were publishing their system of "complex marriage," and they termed it "free love." The "sovereigns" lay aside their "passional attraction" terminology and adopted the communist term of free love. Anarchy is the basis of the teaching, and, it leaves no room for the assertion or enforcement of ethical principles; the individual is his own principle. It does not require any great sagacity to see that individualism is the essence of all selfishness, and that it would necessarily antagonize all organizations which included the idea of order or duty. "I hate the word duty" is a common expression of the sovereigns. Fully to comprehend the utter falsity and badness of this philosophy, one has only to reflect that what is termed individuality is not the sum of attributes which make you a human being, but it is the difference in strength or weakness of those attributes which make you John Jones instead of John Smith, it is the sum of your unlikenesses to others. Sovereignty is not predicated upon your essential humanity but upon your idiosyncrasies; and hence, freedom means that exercise of those peculiarities in accordance with their tendency and strength, instead of their exercise in subjection to ethical law, is it any wonder that intense opposition should be manifested toward any system which, in any way, would be likely to interfere with this enlarged freedom? Such has been the fact, such is the fact to-day. This subtle poison has permeated the spiritual movement everywhere, and many who revolt against some of its most abominable inferences still uphold the basic principles. Those who understand the system do not scruple to affirm that there are no moral principles—no standard or moral obligation binding upon men, organization, without a moral basis—without an affirmation of duty, and without consecration to that duty, is worthless; it is no organization, but simply a mere business arrangement. So it has come to pass that the protestant Christian individualism has gone to seed in Spiritualism. And in enumerating the difficulties in our way, we must not overlook the development of overweening egotism. The Christian repudiation of the scientific method in investigating spiritual matters, has placed faith and opinion above knowledge. And yet in spite of the self-evident fact that one step can be taken in the investigation of Spiritualism by any other method, vast numbers are found slurring the methods of science, and ventilating their opinions as being as good as those of anyone else. And, then, they make the uncertainty of opinion a reason for opposing all organization. "I have," they say, "one opinion to-day, but tomorrow I may possibly entertain the precise opposite." That might be possible as to mere trivial notions, but it is not possible so far as any well considered system of thought is concerned. But common sense people do not when they are fixed upon some great and well considered policy of life and duty, change their position in a day.

It is urged, over and over again, that any organization, based upon any affirmed principle will result in despotism. This comes from a real fear on the part of some old church discipline, while with many it springs from the false theory of individualism. But there is a point here which needs careful guarding. One great trouble with early Christianity was the foisting of Jewish notions on the new converts. The old seeks to mould the new. But the new must entirely change the old if true to its mission. Spiritualists must organize on a pure spiritualistic basis, and not on any dogmas of the old church. Otherwise we shall not fence ourselves in, nor fence others out, so that we shall be unable to co-operate in everything where we agree in purpose. To organize on the basis of either Unitarianism or Universalism or with them, is simply to make one more Christian sect. Spiritualism is not Christian, is not Sectarian. It is not the interpreter of all sects, and all religions, hence, it includes all the truth and good of all religions with all their sects. Spiritualism cannot go to them—that would be retrogressive, but they must come to it. It may seem a very severe and even repulsive saying that the cultured ministers of the old churches must come for instruction to Spiritualists, with all their disorderly condition, but it must be done. There is no such thing possible as constructing either a correct religion, science or ethics with the basic truths of Spiritualism left out. The real Spiritualist has been born again, out of the falsities of the old religions, and he cannot go back into them again.

Every fundamental or basic principle is a living seed. It must germinate and produce a form—in other words an organization. Spiritualism must take on some organic form or we must admit that it has no life of its own. Its primitive form is the circle, and it must become one universal circle. Its spiritual work and effort, and to hold himself open to the influence of any convincing proof that may come in his way. Unitarians are not cowards, for they stand firmly by their convictions in the face of all opposition, and when Spiritualists have put their claims on a sufficiently scientific basis to commend them to their sense of right and good morals, then Unitarians will open wide their doors to a full fraternity with Spiritualists.

Kansas City. S. D. BOWKER.

Early Spiritualism.

To the Editor of the Religious-Philosophical Journal.

About thirty-five years ago, with the enthusiasm of early life, I read and saw something of the phenomena of Spiritualism. It did not take very long to discover that such investigations excited prejudices which were likely to injure my material interests and that I was not desirous of any degree of martyrdom to be directed my efforts thenceforward to the ordinary pursuits of life.

Within the last twelve months I have resumed my inquiries and have been astonished at the stores of accumulated information bearing upon the character of man's material existence and his probable future destiny. Omitting, for the present, all occurrences and authorities of the last half century, I will present some notes and extracts from a work now in the library of Wisconsin Historical Society by John Beaumont on "Familiar Spirits, Apparitions, etc." London, 1705, a work which shows the author to be a man of learning and partly free from the superstitions of his time. He first cites a great number of ancient writers from the time of Socrates downward and some of his citations appear worthy of notice. Apuleius, Lib. de Deo. Soc. says: "In a certain sense the mind of man, even while it is in the body, is called a demon." Porphyrius speaks of good and evil demons. Agricola, Occ. Philos. L. 3, says that each man has a three fold genius p. 7. He cites the case of Mary Goffe about 1641 who said she visited her children in her sleep or trance. P. 79. He cites the case of a boy in a trance who visited his mother (at a distance). He mentions an apparition which ordered a man to translate a certain book and said he would provide a place and shortly afterward the man was imprisoned for ten years and he spent five of it in translating Luther's Table Talk. He gives a lengthy account of second sight in the Highlands and in the Hebrides; refers at length to "specter sighted" persons in New England, and to witch-craft, in which he seems to re-

gard the bewitched as "specter sighted." Referring at length to himself he says: "I am convinced by my own experience that there is such a thing as spectre sight." He claims to have seen hundreds of persons or spirits in a period of three months. "They called to me, rang bells, sang to me, played on music? Two women and three men told me they would kill me if I told any person of their being there. I made a servant sit up four nights with me." A female spirit laid on his bed and threatened him with death if he slept, but sleep was stronger than fear in the end. They at last appeared to have left him.

He mentions a woman in London as clairvoyant, who seems to have acted in the capacity of a "business medium," and he says "she was very correct." He quotes from Cotton Mather the case of Anne Cole, of "serious fits," her tongue being guided by a demon.

Also the case of William Morse of Newbury in 1679, who was infested with demons, not unlike the demon of Tedworth. Physical objects were thrown about violently. It is fair to add in relation to Cotton Mather that probably a more superstitious witness never lived.

As to Mr. Calef of Boston, who wrote against the Salem Witchcraft delusion, Beaumont thinks Calef did not give due weight to Mather's witnesses as to Margaret Rule having been lifted up to the ceiling, and he rejects Calef's biblical argument that miracles have ceased; thinks "it not good against a visible fact." He gives an account of T. Tasso, who believed he both saw and heard a good spirit. He quotes Thyras thus: "The manifestations differ in excellency according to the dignity of the Powers they are made to." He quotes Wiers, De Praes, Daemon L. 7, c. 18: "Spirits appear sometimes invisibly, so that only a sound, a voice, or noise is perceived by men, viz: a stroke, or knocking, or whistling, or sneezing, or groaning, or lamenting, or clapping the hands to make men attend to enquire or answer."

Several quotations from ancient writers refer to an inner sense, not of the body, but of the mind. He cites John Poidage, Necromancy, London, 1655, as teaching that there is a "light world" and a "dark world," that there are other internal faculties beside sight, and that his own spiritual senses had continued open for more than four years. Beaumont concludes his work by saying "I firmly believe that, as the whole visible world has proceeded from the invisible world that spirits both good and bad are concerned in the administration of it as agents subordinate to the first cause."

The foregoing extracts give a somewhat kaleidoscopic view of ideas which have floated in different minds in past ages, and show that there is less novelty in the teachings and discoveries of modern Spiritualism than most people are aware of, yet Beaumont's work is only one of a great number which show that phenomena claiming a spirit origin have existed in every age.

J. T. D.

The Reading Apparition.

The New York Sun of March 23, says that there is considerable excitement at Headings, Pa., near where Mrs. Lebo was shot by her husband, caused by the appearance of the headless ghost of the murdered woman. The family of William Ruppert and others declare that they see apparitions beyond any doubt. Mrs. Ruppert says:

"We had already retired when I heard a number of groans out in the alley as if some one was in great pain. I thought of my sons and at once went to their room, but I found both of them sound asleep. I heard the groans again, just outside the house, and then thought that probably some neighbor was lying out on our front step in distress. I opened the second-story window and looked out. I saw no one on the step, but still heard the groans. It was a bright moonlight night, with very little air stirring."

"I looked across the alley near to the spot where Lebo shot his wife and there I saw in the alley a sight I shall never forget. The figure of a woman was near the gate, which was swinging while further on in the alley I saw a light which was bright one moment and the next it was quite dim. The groans continued and I closed the window and went to bed. The figure I saw had no head and I truly believe that it belonged to the other truth. When I went to bed I was taken with convulsions, which continued for two hours. Several of our neighbors have seen the same figure, and they all believe that is the wandering spirit of poor Mrs. Lebo, who was murdered."

Mrs. Ruppert was corroborated in her story by her husband. Their son Oscar, aged 17, says he has seen the spectre two or three times.

## Woman's Department.

## OF INTEREST TO WOMEN.

## An Arab Saying.

Remember, three things come not back: The arrow once it is shot; the word once it is spoken; it will not return.

The spoken word, so soon forgot: By these, but it has perished not; In other hearts it's living still, And doing work for good or ill.

And the lost opportunity: That cometh back no more to thee. In vain thou weepest, in vain dost yearn, Those three will nevermore return.

CONSTANTINE E. BROOKS, in *The Century* Brise-a-Brac.

Mrs. Sarah E. Wilkins was recently summoned to appear before the session of the Presbyterian church at Meadville, Pa., for holding and expressing views of religious belief contrary to the doctrines of that church. She replied by letter that she had never assumed an obligation not to hold or express religious views contrary to the doctrines of that church; that she had been received into its fellowship by letter from the Methodist church, which was not the best evidence that she had accepted, without qualification, all the religious tenets of the "confession of faith." Especially when fundamental doctrines of the Presbyterian church were being called in question by its most distinguished scholars, she could not understand why an "obscure and unpretending female member" of the communion had been called upon to answer to a charge that might be urged with equal force against Prof. Schaff and Dr. McCosh. When "doctors disagree who shall decide?" she asked. The concluding part of her admirable letter is as follows:

"I came into your church, assuming no pledge that I would not think, or utter my honest thoughts. I came as one who had 'not already attained,' but as a learner, a disciple in the school of Christ. My only sin—if it be a sin—is that I have larger, more exalted, and creditable views of God and human destiny. My faith has been strengthened by new evidence; I have added to my faith knowledge, casting no discredit upon God's witnesses in past ages. I do not close my eyes to the light, nor refuse to listen to the divine messages in the present age.

"In the church where the council of Trent was held, this blasphemy against the Holy Ghost has been engraved on a marble slab: 'Here spoke the Holy Ghost for the last time. It seems to me that every creed or confession of faith which assumes to be final and conclusive of all religious truths is but a repetition of that blasphemy. Therefore, I do not believe that even in the Presbyterian confession of faith the Holy Ghost spoke for the last time; and if not, why should I be arraigned before you for holding and expressing religious views contrary to its statement.

"In conclusion I will quote the words of Whittier, as expressing my thought:

"Oh, friends with whom my feet have trod! The quiet aisle of prayer, Glad witness of your zeal for God And love of man's breast; I trust in your judgment. Your logic linked and strong; I sigh as one who dreads disrest, And tremble at a doubt as wrong.

"But still, my human hands are weak To hold your iron creeds Against the words you bid me speak. My heart is full of love, Who fathoms the eternal thought Who tasks of scheme and plan? The Lord is God. He needeth not The poor devise of man.

"I walk with bare, hushed feet the ground Ye tread with boldness shod. The love and power of God is bound The hand of man in his own hand. Ye see the curse which overbreathes A world of pain and loss, I heart the Lord's beatitudes And pray 'er upon the cross.

"I long for 'household voices' gone, For quiet scenes of life, no more; But God has bid me 'desire' ones on. And He needeth not the world to bring. And if my heart and flesh are weak To be tried, untried, fail; The promise of God will not break But strengthen and sustain.

"And so bide the silent sea, I wait the muffled roar. No harm from Him can come to me On ocean or on shore.

Mrs. Wilkins has received a letter of dismissal from the First Presbyterian church for "holding and expressing religious views contrary to the doctrines of said church."

Twenty-five young women graduated from the Women's Medical College of Chicago, the past week. For best examination in medical microscopy, prize to Emma T. Miller, M. D. by Dr. Rosa Engert. Honorable mention is made of Mary Ida Stevenson, M. D. Gynecological prize to first assistant in the clinic, to Annie Sage, M. D., by Prof. Marie J. Mergler. First prize for best examination in sanitary science, to Emma T. Miller; second prize, to Lu C. Chase, by Prof. Eliza Root. Honorable mention is made of Louise C. Druillard, Ella Camp, and Elizabeth Matthews. Elizabeth Matthews delivered the valedictory address on "Woman's Motives." The doctorate address was delivered by Prof. William H. Byford.

The first convention of working Women's Clubs ever held in the world will be held in New York City, April 15th, 16th and 17th. Clubs from twenty-five cities will be represented. Ten clubs were started six years ago with thirteen members. These clubs do not permit "fairs" or benefits in their behalf. Everything is done upon a dignified basis and the following platform has been adopted: "A working girl's society is an organization formed among busy women and girls to secure by co-operation, means of self-improvement, opportunities for social intercourse, and the development of higher and nobler aims. It is governed by the members, for the members, and strives to be self-supporting." It would be hard to find a better or more concise platform and we wish the working girl's club success.

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of science and learning, men of keen and discriminating intellects, and they can no more be successfully denied than they can be explained by sleight-of-hand or fraud of any kind. Prof. Crookes after a most rigid scientific investigation of some of these occurrences accepted the belief that the governing agent in producing them was a post-mortem human intelligence and power. This was also the view of Varley, the famous ocean cable electrician. Much has been said, in proof of the genuine and marvellous character of the phenomena, of their occurrence repeatedly in the presence of crowned heads and members of the nobility of Europe, for the reason probably that with the public generally the names of such have more weight than those of uncrowned and untitled people; but the testimony of those held in high esteem for their intellectual and moral qualities has the greatest value with those who see through the sham of titles. Such testimonies are numerous in this work. The former volume "D. D. Home, His Life and Mission," published about two years ago, contains a large number of facts; the present volume adds to them and gives the testimony of prominent witnesses too numerous to quote or even to name here. Complaint is made often—that rather petulantly sometimes—that while many who had experiences in Home's presence, have given the facts over their own names, others through fear of ridicule or criticism have declined to allow their names to be published with their accounts of what occurred while with the medium. Faithful to the memory of his husband, Home exposes many of the falsehoods which were put in circulation in regard to him.

WAS EVER WOMAN IN THIS HUMOR WORLD? By Charles Gibbon. Lovell's International Series. New York: Frank F. Lovell & Co. Paper, pp. 193. Price, 30 cents.

A well told story in which a polished and cool-headed villain's carefully planned scheme to get his trusting friend slain by African natives in Zanzibar, to enable him to return and wed the beautiful and wealthy widow, is skillfully foiled; and a former sweetheart plays detective. A skillful physician's interest in psychologic study is made the means of hastening the denouement and bringing the story to a happy ending. Mr. Gibbon's well-earned reputation as an excellent story writer is sustained in this work which is fully up to the standard of his earlier productions.

THE TWO SIDES OF THE SCHOOL QUESTION as set forth at the Annual Meeting of the National Educational Association held at Nashville, Tenn., July, 1889. By Cardinal Gibbons and Bishop Keane on the one hand, and Edwin D. Mead and Hon. John Jay on the other. With valuable appendices from other sources; notably U. S. Senate Document 12053-1, Religion and Schools, and the Encyclical of Leo XIII. Just Published. Boston. 1890. Price 10 cents.

The American Eagle must be a gay old bird—he is bald. If you don't want to be bald, use Hall's Hair Renewer, and you won't be. Try it.

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The Phrenological Magazine. (London.) Articles on "Miss Amye Reader," novelist and lecturer, with portrait; "The Foster Institute," and "Physiognomy and Expression," are among the articles for March.

Also:

The New Ideal. Boston. The Freethinker's Magazine, Buffalo, N. Y.

The Esoteric, Boston.

La Revue Spirite, Paris.

Lucifer, for March, London, England.

Theosophist for February, Madras, India.

The Kindergarten, Chicago.

Our Little One's and the Nurse, Boston.

The Siderals Messenger, Northfield, Minn.

The Path, New York.

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## SPECIAL NOTICES.

The RELIGIO-PHYSICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and Judgments in quoting from the RELIGIO-PHYSICAL JOURNAL are requested to distinguish between editorial articles and the communiques of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada, TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL, Saturday, April 19, 1890.

Persons receiving copies of the RELIGIO-PHYSICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

From Materialism to Theosophy.

Some months ago Mrs. Annie Besant of London, made a public statement that she could no longer believe in materialism, of which she had been an able representative, and she further stated that she had become deeply interested in theosophy. The announcement rather startled the English seculist organizations, one of whose favorite writers and lecturers she had been for a number of years. She was also popular with the working classes on account of the interest which she had taken in reforms for their education and elevation. Some two years ago she was elected a member of the London School Board, and she was very prominently identified with English socialism, which she had advocated by pen and voice with eloquence and effect. Naturally her change of views, her rejection of materialism and her declaration that her studies had compelled her to look beyond matter to mind for an explanation of the commonest phenomena, provoked from her old associates, criticism which often took the form of denunciation and personal abuse. But Mrs. Besant is a lady of unusual intellectual ability and of rare controversial powers, and she has replied to her critics in a way that should teach some of them good manners and lead them all to reconsider their philosophical positions.

Unfortunately Mrs. Besant has become associated with Madame Blavatsky, but the association will not probably be of long duration. Mrs. Besant has the reputation of being a woman of discernment and of thorough honesty; and she is not likely to be long imposed upon by pretension and fraud. In the future the JOURNAL will have something further to say in regard to Mrs. Besant's recent essays. The following extract from her paper on "Theosophy for the Profane," in *Lucifer*, for March, is given to indicate her intellectual attitude toward phenomena which she had long ignored:

The danger of encouraging superstition is sometimes urged as a reason for meeting all these alleged phenomena, with disbelief. I, for one, would never ask anyone to believe them without the fullest investigation. No one has a right to believe without having carefully examined the evidence on which rest the alleged facts. Neither has anyone the right to deny their occurrence without investigation. Superstition is far more likely to arise when facts, which many know to have occurred, are met with a blank denial, and in the absence of careful investigation often acquire a greater weight than should really belong to them. Abnormal circumstances looming through the twilight of partial knowledge may appear miraculous where the clear light of full investigation would reduce them to their proper proportions. Superstition is never the child of knowledge; it is begotten of ignorance and is fostered by fear.

These are sensible words. If Mrs. Besant pursues her investigations in this spirit, she

will, the JOURNAL believes, come not only to recognize the facts but to accept the philosophy of Spiritualism.

## Lutheran Ministers and the Bennett Law.

Lutheran ministers in Wisconsin go further than Roman Catholic bishops in misrepresenting the spirit and object of the Bennett law. The law requires all children between seven and fourteen years of age to receive education in the public school or in some other school in which shall be taught, "in the English language, reading, writing, arithmetic, history of the United States and geography." The law further provides that "if instruction has otherwise been given to any child" in the branches commonly taught in the public schools, the act shall not be operative to such child. It is left with the parents or guardians to say in what school or by whom children shall be educated, but education by some person and by some means is made compulsory, and the education must include instruction in the English language. Children must learn the language of the country, without knowledge of which they will lack a qualification necessary to the performance of the duties of American citizenship.

And yet the Lutheran clergy have issued a pamphlet which says: "Citizens of this State [Wisconsin] no longer have the right to send their children abroad to attend schools; no citizen has a right to educate his children at home by a private tutor—unless he proves or shows to the school board that one of the legal excuses exists. This is worse than negro slavery." It is such stuff that the Lutheran ministers are distributing among those of their faith. Remember under the law nobody is called upon to give "excuses" or to make defense except upon complaint of an officer, and the only defense required then is the answer with the proof that the child is taught "in the English language." When Bismarck took in hand the control of the course of instruction in Roman Catholic seminaries where young men were prepared for the priesthood, on the ground that a priest's education should include what is necessary to prevent his being a danger to the State, the German Lutherans everywhere applauded Bismarck's policy. Now in Wisconsin they protest against a law which in no way interferes with the religious instruction of children, but which merely requires that they shall be instructed in the English language.

There is one defect in the law which should be remedied. The power to decide whether the instruction in a private or parochial school is what the law requires, now in the hands of boards of school directors, should be vested in some State board or representatives, where it would be less liable to be abused than it is in the hands of local directors. But the defect is one that can be easily corrected, and it is no reason for unqualified opposition to the law itself. Indeed the Lutherans so far as is known to the JOURNAL have not objected to the law on this account. The main reason for their clamor against it seems to be that it will lessen their influence and authority over the German people. And certain German papers are evidently inspired by no higher motives in their opposition to a wise law for the education of children who are to be American citizens. The Germans are intelligent and considerate and it is not likely that a very large number of them will fail to discern the importance of requiring that every child in this country be instructed in the English language.

When foreigners become citizens they should be willing to qualify themselves to perform the duties of citizens. The laws of the United States are in English and they are administered in that tongue. That language should therefore be taught so that all children, including those that attend parochial or private schools, shall grow up with a knowledge of the English language and shall be first of all American citizens.

## The Two Sides of The School Question.

The Arnold Publishing Company, Boston, has issued a pamphlet which, without editorial comment, gives two sides of the School question, one the Romish side by Cardinal Gibbons and Bishop Keane and the other the side of the American free school system by Edwin D. Mead and Hon. John Jay. The pamphlet also contains a series of extracts from the encyclical letter of Pope Leo, which was issued at Rome, Jan. 10, 1890.

The American system is declared by the representatives of Romish ecclesiasticism to be invasive and despotic in setting the State above the family in the education of children. Mr. Mead finds no difficulty in showing the superficial and sophistical character of the Catholic statements. There must be some power to control school affairs. Shall it be the Church or the State? The family is not in the controversy.

The Catholic authorities say that the Church should have charge of the education of Catholics, and as Mr. Mead says: "The policy of the Church as to American schools, let it be remembered, as well as to other things, is determined at Rome, and the bishops here have simply to fall into line." Again, "Deep down this whole question of parochial and public schools is the question whether we shall admire most the Italy of 1850 or the Italy of 1889. The attempt of the Catholic Church in America to-day to force the children into parochial schools by threatening parents with religious disabilities, is a galvanic assertion of the old ecclesiastical claim to temporal power—the last poor exhibition of the old claim of the priest to empire and the sword."

The public schools are for the people and

by the people, who choose the teachers and the books and control school affairs. The object of the public school system is to give to those of the rising generation education enough to make them intelligent citizens and enable them to meet the common requirements of life. And yet this system, under directions from Rome, is opposed, because the Roman Catholic Church is opposed to the education of children unless instruction in her medieval dogmas be made a part of the education.

## The Kansas Election.

The only interest attaching to the elections in Kansas this month was in the exercise of the suffrage by women who are permitted under the laws of Kansas to vote for city officers and members of the school board. Kansas cities of the first and second class elect the most of their officers every other year, and on the intervening year only a few of the less important officers are chosen. This is the "off year" in the politics of that state and the vote was light. There was a decrease in the women's vote, a fact referred to by some papers as proof that woman suffrage is a mistake, but if this is so the light vote proves too much, for there was a decrease also in the male vote. The women's ticket at Edgerton was elected: Miss Lydia Stockwell was elected on the Atchison School board. At Oskaloosa the members of the city council, all women, retired and helped to elect their male successors. A despatch from Oskaloosa says: The women "leave the city with improved streets, better walks and more of them, a better moral sentiment as to Sunday observance, a prohibition of offensive stock exhibitions, and a full treasury instead of an empty one." Evidently the spirit of reform has broadened over Oskaloosa of late. The despatch further asserts that the women's administration "has been as good as the best, and much better than the average. They have shown great firmness, and a decided disposition to have their own way in official life. They act with the good will of a large majority of the people." When those women took hold of the municipal government a year ago the city was in debt. Now it is out of debt and has money in the bank. With improved finances, improved streets, and improved morals, it is in a position to testify to the value of woman suffrage. At Russell, for example, the women defeated the whisky element's candidate for police justice and elected a prohibitionist.

## A Suicide Club.

The papers have printed dispatches from Bridgeport, Conn., to the effect that there is a "Suicide Club" in that city and that Wendell Baum, the secretary of the club has just made away with himself; that of the original organization of five German-American citizens only the president is left and he has but one year to live. According to the rules of the club, one member must die each year.

There was an organization of this kind in Paris called "The Friends of Suicide" which was composed originally of twelve members, pledged to self-destruction. They decided by lot the order of their leaving the world. Candidates for admission had to submit to these three tests: They must be men of honor. They must have experienced one of these things—the injustice of the world, the ingratitude of friend, or perfidy of a woman. They must be afflicted with that vacuity of soul which comes from an utter weariness of earthly things. These men evidently believed with Hume that "It is no crime to turn the course of the Nile or Danube, and where is the crime in turning a few ounces of blood?" and with Montesquieu who said that it is man's own fault if he suffers, since there are one hundred ways of going out of the world and only one of coming in. Seneca, himself a suicide, said: "The wise man lives as long as he ought, not as long as he can." Suicide was common in the ancient world. Although there is not a word in the Bible forbidding of condemning it (if that commandment "Thou shalt not kill" does not cover it) early Christianity denounced it as a great crime, and its influence checked and for a while almost prevented the evil. During the decay always of old faiths suicides are numerous. Whatever influence strengthens belief in the immortality of the soul tends to destroy the disposition to seek relief from trouble in self-destruction.

## A Novel Educational Tax.

Col. Augustus Jacobson before the Union League Club of this city one evening last week, gave an address in which he advocated a novel educational tax.

His main idea was that poor parents should be compensated for the loss of the labor of their children while the latter are at school, compelled to attend by law. The compensation should be derived from a graded tax on bequeathed accumulations, and the scale of compensation, he thought, should be about as follows: For parents who have a child at school between 12 and 13 years of age, \$50 per year; between 13 and 14, \$75; between 14 and 15, \$100; between 15 and 16, \$125; between 16 and 17, \$150; between 17 and 18, \$175; between 18 and 19, \$225; between 19 and 20, \$300. To pay this the following graded tax should be laid: One-quarter per cent on estates less than \$25,000. Half per cent above \$25,000 and less than \$50,000. Three-quarter per cent above \$50,000 and less than \$100,000. One per cent on \$100,000 to \$200,000. And then 1 per cent more on every additional \$100,000 up to 50 per cent on \$5,000,000 or over. New York and Pennsylvania, he said, furnish precedent in collateral inheritance

taxes, which yielded each of those states over a million dollars last year. "No accumulation," said the speaker, "no tax; small accumulations, small tax; large accumulations, large tax." From his system would result, he believed, growth in wealth producing, the abolition of the parochial school, and greater equality among men.

The first effect of such legislation as Col. Jacobson proposes would be to cause most rich men to divide their wealth among heirs and relatives so that there would be nothing subject to tax at their death. Such a tax would be a sort of premium offered for large families. Would it be wise or just to tax the thoughtful and the prudent in a way to encourage recklessness in bringing children into existence, without the means of rearing them? Would it be in the best interest of society or of those thus favored, to pay from \$100 to \$200 per year according to age for all boys and girls who are kept from work and in school between the ages of fourteen and twenty-one? Col. Jacobson's plan carried out, would, it is feared, do more harm than good.

## The Short Sighted Policy of the Czar.

The Russian Czar is mad at the university students and threatens to close all the universities for year. He is evidently in an excited state of mind, and no wonder, in view of the several attempts which have been made to kill him. If he imagines that by suppressing knowledge and getting up a war, which he is beyond doubt anxious for, between Servia and Bulgaria to divert attention from the grievances of his people, he can resist the liberalizing tendencies of the times, he is sure to be disappointed. Railways, the press and the telegraph, make it impossible for nations to remain isolated, and when the Emperor of Germany is discussing industrial reform and military disarmament and when the Latin nations of Southern Europe are looking to the examples of France and the last-born republic, Brazil, the Czar and his advisers, blinded as they may be by their associations and traditions, must realize the precarious tenure of the present despotic Russian policy. The reign of the present Czar is a disgrace to civilization. It is horrible beyond description, and must end either in revolution involving the extinction of the present dynasty, or in conforming to the tendencies of the times by an abatement of the present tyrannical rule. The real enemies of the Russian Czar are the Russian people, and not Servia or Bulgaria. He had better, therefore, conform to the spirit of the times. If he does not, it is reasonably certain that he will not escape the fate of other despots whose cruelty and folly have destroyed them.

## "The Watseka Wonder."

Mr. Hodgson visited Watseka last Saturday for the purpose of interviewing Mr. and Mrs. A. B. Roff, Mrs. Alter and others, concerning the very remarkable case of Lurancy Vennum. Old readers of the JOURNAL will recall the startling phenomena connected with this case as reported for the JOURNAL by the late and greatly lamented Dr. E. W. Stevens. Lurancy Vennum was painfully and most strangely affected; she would have paroxysms during which she would double herself back until her head and feet touched. In connection with her affliction she seemed to be obsessed by ill developed and malicious spirits; so thought Watseka Spiritualists, but people generally considered the child insane. Spiritualists plead with the friends not to send the young girl to the insane asylum, giving as a reason their theory of spirit influence as the cause of her seeming insanity. The account of how Dr. Stevens, Mr. Roff and others finally came into the case, and how the poor girl was taken possession of by the spirit of Mary Roff, and at last through their beneficial influences was fully restored, has been graphically told in these columns, and the account is now in pamphlet form, duly authenticated and published under the title of "The Watseka Wonder."

Dr. Hodgson reports his interviews as very satisfactory, confirming the published account. He also secured valuable corroborative evidence not before published, and which he will embody in his report to the Society for Psychical Research. He made the investigation at the special request of Mr. Myers of the S. P. R., who, with other members, had been greatly impressed by the JOURNAL's account.

## Sherman's Anti-Trust Bill.

The general opinion was that the Sherman anti-trust bill would be strangled in the Senate Judiciary Committee and that it was referred to the committee with that expectation.

But it was promptly reported back in an amended form, and it has passed the Senate. If it becomes a law it will greatly increase national control over dangerous combinations of capital, especially conspiracies formed to restrain trade or to extort money from the public by illegitimate methods. The bill as reported back differs from the original in omitting the section which specially released associations of agriculturists or workmen from the penalties to be incurred by persons engaged in combinations to lessen production or raise prices or discriminate in the cost of transportation of things marketed. How far the terms of the bill, as amended, could be construed to affect associations of laborers and farmers' alliances as they now exist is not clear. Whether the bill will pass in a form to suppress the evil at which it is aimed without giving rise to other evils still worse, or whether it will pass in any form whatever, remains to be seen. At any

rate the Senate Judiciary Committee and the Senate have unequivocally committed themselves to the doctrine that the government can and should suppress combinations known as trusts and conspiracies of every kind relating to inter-State commerce. The danger obviously is between the Scylla of over-legislation and the Charybdis of no legislation. The law should protect the people from the evils of powerful combines to enrich a few at the expense of the millions.

## A Copyright Law.

This country ought to have an international copyright law, "which," to quote the words of Geo. Bancroft, "will protect the rights of authors and will enable American writers to ask the same act of justice from foreign nations." Literary property, like all other property, is entitled to legal protection. American publishers who have reprinted a large amount of foreign literature under the present system, have joined, with others in the petition for a law to raise the United States to the national moral standard, in this respect, of those nations that have united in the Berne International Copyright Union. The copyright bill favorably reported by the House Judiciary Committee grants copyrights to foreign authors to publish their works in this country, as soon as, or before they are published abroad, but it does not directly secure to American authors any advantages abroad. It lacks, therefore, something necessary to make it really an international copyright measure. But it should be said that the imperial and colonial copyright act gives the British executive officials discretion to admit foreign authors to the privileges of British copyright; discretion pretty sure to be exercised in favor of American authors, if the American copyright bill is passed and the rights of foreign authors are thus secured.

The practice of cruelty tends to harden and debase. This may be illustrated by its effects upon executioners in China where the legal manner of punishing a woman guilty of murder is as follows: The victim is bound upon a public stake, naked and her eyes blinded with the skin of the forehead pulled down over them. Then the executioner slashes off her cheeks, next the ears and nose. The flesh of the arms and legs is stripped off. Disemboweling follows. The executioners are trained for the business, and, after years of work the torture finally becomes so much of a malice with them that they become partly demented, and, to satisfy their desire for blood, kill their enemies much in the same way as they legally torture their victims. It has frequently occurred that an executioner has left his regular place and gone about the country on a killing expedition of his own. Recently there was a fiendish murder near Aix-la-Chapelle, France, committed after the fashion of "Jack the Ripper." It is now thought to have been the work of an executioner who left China to escape punishment for his crimes. The victim had been drinking with a Chinaman in the afternoon in a low den and the pair parted apparently on friendly terms. Thirty laborers of the Chinese Colony were arrested on suspicion of being accessory to the crime. The London police are now inclined to believe that such a character also committed the Whitechapel butcheries.

Tornadoes have been numerous this season and have appeared in unexpected quarters. Wind, rain, hail, snow and electric storms have been destructive of life and they have done a vast amount of damage to property. The Ohio and the Mississippi have overflowed their banks and thousands have fled for their lives. Alkali sand blown into heaps has blocked trains in Colorado and Wyoming, and furious storms have raged on the seas. Disaster and death have been the result. Some of the religious cranks see in these disturbances the vengeance of God and they declare that worse things are yet to happen. Erickson, the crazy fellow who is frightening weak-minded people in California, has predicted the destruction of Chicago, as well as San Francisco, this week, by a great tidal wave, and Schweinfurth, the self-named modern messiah, says: "I here prophesy the speedy destruction of that wicked little city, Rockford. The wrath of the Lord is great. It will be wiped from the face of the earth. The fate of Sodom and Gomorrah will be hers. Thus saith the Lord." Prophesying is hazardous business, especially when the statements in regard to matters beyond human foresight are definite and clear—hazardous for the reputation of the prophet among even the more intelligent of his fanatical followers.

The Lenten rest came to an end the first Sunday of this month, and the Christian world hailed the advent of Easter, with flowers, music, religious service, pleasant greetings and many expressions of joy. The fact that this gladness spring festival was observed by the Teutons, especially the Anglo-Saxons of England, and the old Saxons in Germany, long before Christianity came to them, and that the observance of Easter can be easily traced back to the goddess of Spring of the old Teutonic mythology, makes it no less a joyous festival. Among the Saxons of England it signified the return of Spring, the triumph of the god of light and heat and goodness over the god of darkness, cold, death and all that is bad. It brought the songs of birds, the fragrance of flowers, the budding of trees, the annual resurrection of nature from its wintry grave. According to the mythology of our heathen ancestors, during the first twelve nights of May, the two







(Continued from First Page.)  
Justice as Related to Right Thinking.

could come to him he realized in his spirit. He led the Republican party in his thought representing its then splendid principles; again all that could affect his real self he received by the thought of those principles building within his spirit. He would march to success by arming the negroes. In his thought all the real success that could come to him he realized, though another later on found short lived glory.

Much of the Emersonian philosophy is founded upon the idea that thoughts are things. As a man thinketh so is he; so station in life may count nothing in the law of the spirit—in the realm of the real. It would be difficult to decide which represent most the unbalanced qualities, the King that looks down upon his subjects or the subjects that envy the King his station. The thought of Dr. Day is justice, balance. The central idea of Christian metaphysics is that to realize growth and establish health we must possess the prize that is the divine method of manifestation, and this bring one with Dr. Day. To borrow an illustration, suppose a tube be immersed in a flowing stream of water, parallel with the direction of its current, the flow through it will be interrupted, but in proportion as the tube is placed out of a parallel line is the flow retarded, when at right angles stagnation nearly is the result. Ill-health, antagonism, all the woe of mortals arise from the cross purposes established to this divine flow of being. We do this by our thought. Think right and we have health; think right and no matter what our earthly position may be, we are happy; because we escape the pain of reaction. We are one with Dr. Day. All discomfort mental or physical must be reaction from this state of balance—or justice; the magnitude of it constitutes the amount of our suffering at any time. Balance in the physical world is no more indispensable than its counterpart, justice, in the mental world or realm of the soul.

Action and reaction being equal in the condition of balance there can be no unhappiness or discomfort—it is a state of poise—without conflict. You cannot depart from this balanced state called justice one iota in thought or deed without sometime, somewhere suffering the exact ratio of reaction. Great unselfish, balanced souls have occupied high station, and equally great in that most divine kingdom of balance are found those scarcely known to the world. The latter through his benevolence, hopefulness, trustworthiness bringing into exercise all the qualities that constitute balance of justice, may be building in his spirit as successfully as the one in high position in life, and usually more so; for too often as yet success in life is attained through injustice. Thought is the architect and builder of the soul, says Dr. Holland, "build up more state-mansions, oh, my soul!"—build them out of your thought. The widow's mite was counted to her as much as the large sums because her thought was the sweetness of pure benevolence, one of the qualities that build permanently in the spirit. There is a large philosophy of life not yet completed. We may not know why some awake to consciousness in a humble position and another in affluence and wealth; but we may rest assured that each is on an equal footing, in the realm of the real, the enduring. One with abundance of this world's goods having no thought of benevolence, builds to poverty; another with the same opportunity watchful to find a place where he can relieve want; another still with the same pure thought, rich, deep and abiding, has but the widow's mite to bestow. That which each does—the act is the fleeting, with each it passes away, while that which they have thought is the wealth or poverty of the soul. The servant that was made ruler over many things because he had been faithful over a few, was so rewarded in his spirit; for his thought while occupying a humble position he was building his monument of faithfulness equally with the man who was already ruler over many things—they built alike unto riches of spirit. This is why it is no matter what we do, but the manner of doing.

I am inclined much to think there is many a one in the retired walks of life with no apparent gifts of intellect—though grown in the balanced qualities of spirit whose wealth of intellect even, we may not dream, which for the time is only eclipsed by the environment of body or brain formation—the gift of heredity or some material influence. Its activity may not be necessary while taking the experience of this one earthly discipline. It would be an excellent motto to put up in conspicuous places in our homes "thoughts are things," "as a man thinketh so is he." The balanced thought builds permanently in the spirit structure—the temple of the soul; each stone of enduring granite hewn and fitted for its permanent place of cornice or arch or column; while the unbalanced thought is of material that will decompose, must be dug out of the structure and be replaced by the enduring. The result of this balanced state or justice is the counterpart in nature of the warmth of spring with its balmy breezes laden with odors from blossoming trees; or of the June-time with its rich, fresh foliage and wealth of wild rose buds and flowers that had delayed their early approach that they might add to the glories of the most favored season of the year.

While the result of the unbalanced thought of injustice, is the c. counterpart in nature of accumulating forces that react in thunder storms, in rushing winds, in cyclones, in up-heavals in the earth that must find their distribution of balance. The just thought is unity, harmony, is smooth in its action, is noiseless like the mighty currents upon worlds revolve in space, while the unjust thought is conflicting, combating, contending. The former operates upon the line of God's direct methods, while the latter lingers reaching the same point by the reaction of wearisome discipline. The just thought admits of no discussion, no argumentation. The soul poised in this divine kingdom of balance is not moved or disturbed by condemnation. Praise and censure are to it alike, for it has overcome self—that which would separate self from the universal good by striving to encompass some benefit without returning an equivalent. The unbalanced thought of selfishness is separateness; is striving to build a little world of its own, vitalizing itself from the great general storehouse; like a cloud gathering a volume of electricity out of the ocean of electric force, which through concession must return to the great electric volume. It was noiseless in its mightiness only when balanced with the universal.

If each individual member of society occupied this state of growth—balance—in the place of contention, strife, conflict, confusion, society would be as noiseless in its intercourse as the planets of our universe that give and receive. Whenever the student of nature opens his spirit for the reception of truth, of facts, whether he looks above toward the stars that give to infinite space, universes revolving about their centers, and

these still magnificently sweeping their orbits around other centers until the mind is lost in the unthinkable, or he looks beneath and notes the wondrous facts in the formation of our planet, or notes the conditions of society as it evolves from lower to higher, nobler attainments, or when he takes the track that leads to the inner life where resides the source of all power, he finds this principle the right hand of God's matchless methods that poised atoms and universes alike in the scale of balance or exact justice. Elkhart Lake, Wis.

Richard Hodgson, LL. D., A Sketch of His Life and Work.

5 Boylston Place, Boston, Mass.  
March 1, 1890.

To the Editor of the Religio-Philosophical Journal.

In reply to your request that I should give you a sketch of my life up to the present time, and state how my interest was first awakened in Psychical Research, what conclusions I have reached, etc. I have some what hastily written the accompanying sheets, which I hope may be suitable for your purpose.

Yours sincerely,  
RICHARD HODGSON.

I was born in 1855, in Melbourne, Australia, and received my first education in public schools there; afterwards entering the Melbourne University, where I took the degree of M. A. and LL. D. I originally intended to devote my life to the law, but while prosecuting my law studies, I gave some time to science and philosophy, and finally resolved that I would make research along these lines my special study. Almost as early as I can remember I was strongly attracted by problems concerning the "occult" and a symposium in one of the British monthly magazines on the question of a future life stimulated me to make this question the main object of my inquiries and reflections. It was, I thought, a matter of supreme importance to the human race that this question should be definitely settled one way or the other, and that if the individual survives death, our belief in a hereafter should not have to depend on a mere blind faith or a trust in some long past authority. About this time I became intimate with a university student, now one of the most prominent and honorable politicians in Australia, who had had some remarkable experiences in connection with spiritualistic phenomena, and it was through him that I first began to make a serious study of the literature of Spiritualism. I also attended a private seance, where the medium purported to be controlled by an engineer of the last century, who gave a very graphic description of certain processes of evolution, but there was nothing to satisfy me in the nature of any test communications. After completing my law studies at Melbourne, I went to the University of Cambridge, England, and there graduated in the medical and moral sciences. I learned most from the lectures and personal instruction of Prof. Henry Sidgwick, (professor of Moral Philosophy in Cambridge, and president of the Society for Psychical Research), and the philosophy of Herbert Spencer—in defense of which, while an undergraduate at Cambridge, I published an article replying to some criticisms made by Prof. Green of Oxford. The progress of the American Branch might be very great if the friends of physical research would help in this way, and also, I must add, if they would remember that its work is now limited by lack of funds. There appears to be much opportunity in this country for experimental investigation, and the society ought to have an income of \$10,000 a year where it now has but one. I am very grateful for the kind sympathy and co-operation which you have already extended to me in my work, and I trust that as the real investigations of our society become more generally known, we may receive hearty assistance from many throughout the United States in the form both of much valuable evidence and of large pecuniary donations.

will be much new and valuable testimony before the world as the result of the labors of our society, in favor of the spiritualistic claim that it is possible for our departed friends under special conditions to make their continued existence known to us. It is my own conviction that such communication is possible, though I hold that is not nearly so frequent as most Spiritualists commonly suppose. What we need at the present time is the earnest sympathy and co-operation of all who do hold or would like to hold this conviction as well, indeed, as of all those who think that further enquiry may lead to a different conclusion. Much has been accomplished by the English Society in the short eight years of its existence. Abundant evidence has been obtained in favor of the theory of telepathy, and much is now being obtained in favor of clairvoyant and other supernormal phenomena. But scientific investigation must not hurry. It is the truth we want, and not the establishment of any preconceived opinion. If in very verity those whom we have lost from this life yet survive and may impress us with their presence we may rest assured that sooner or later the scientific world generally will come to the acknowledgment of the fact. But we have learned that there are many weaknesses from a scientific point of view, and much of the testimony to occurrences which appear to establish this. The remedy here is that to fully occurrences the testimony must be made better. Persons who have experiences should write records of them at the time, sign them, date them, etc., and obtain the signatures of the witnesses. I shall be very glad to receive such records, and if I can receive them before their verification, before in-faith a prediction which has been made, has been fulfilled, so much the better.

The progress of the American Branch might be very great if the friends of physical research would help in this way, and also, I must add, if they would remember that its work is now limited by lack of funds. There appears to be much opportunity in this country for experimental investigation, and the society ought to have an income of \$10,000 a year where it now has but one. I am very grateful for the kind sympathy and co-operation which you have already extended to me in my work, and I trust that as the real investigations of our society become more generally known, we may receive hearty assistance from many throughout the United States in the form both of much valuable evidence and of large pecuniary donations.

United States vs. W. E. Reid.

In the case of the Government against W. E. Reid, for using the mails to defraud the public, the defendant was found guilty, as noted in last week's JOURNAL. The charge of Judge Severens is of interest to Spiritualists generally, and is here reproduced from the columns of the Grand Rapids *Democrat*:

Gentlemen of the Jury:—The indictment in this case, in several counts charges what, for practical purposes, may be regarded as substantially the same offense. The substance of the charge is that the defendant, having contrived a scheme to defraud the public, employed the mails of the United States in the prosecution of that scheme. That, strictly stated, is the substance of the offense, with which the defendant is charged. There is a statute of the United States upon which the indictment is based, which, in effect, makes the use of the United States mails in furtherance of a scheme to defraud previously formed by the party so using the mails, an offense, the policy being to prevent the facilities afforded by our postal arrangements from being employed in uses which are prejudicial to the interests of the public.

The defendant in this case founds his defense upon the claim, as urged by his counsel, that this was not a scheme to defraud. In order to lay the foundation and establish the first ground of the accusation contained in this indictment, as the jury will see from what the court has just said, it is necessary that the scheme should be fraudulent and, secondly, that the mails should be used in the prosecution of that scheme. The question of fact is, upon this first head, what was the intention, or more precisely, what was the belief of the defendant as to his capacity or power to get answers to questions contained in sealed letters from the spirits of the deceased.

An undergraduate society, called the Cambridge University Society for Psychical Investigation, was started, I think, during my second term in Cambridge, early in 1857, and in this I took an active part. We had various sittings with mediums, who proved to be, with one exception, fraudulent or unsatisfactory, and the society died out, partly from the difficulty in obtaining mediums, partly from the fact that the members of the Society could not spare the time from their examination work. The exception was a medium who gave some remarkable tests, sometimes in an apparently normal state, sometimes under "control"—whom I met in London at the close of 1850, and persuaded to give two sittings to our small society. This society had no connection with the now well-known Society for Psychical Research, which started early in 1882, while I was in Germany. After my lecturing in 1882-3 was over, I joined the S. P. R., and served on the council and some of the committees, and began to take an active share in the work, in which for years I had been so profoundly interested. Before this time I had several spontaneous experiences, two of which left me with the conviction that communication from the "dead" to the living does occasionally at least occur, though I am conscious that these experiences would have no evidential value for other persons.

In 1883—while giving much time to psychical research—I began a work on "The Organism and the Ego," the main thesis of which was that the human ego is a much wider and profounder being than is indicated by the ordinary manifestations of the organism. Other and more necessary work compelled the postponement of the part which I had set myself on this. In 1884 I was appointed by the Board of Mental and Moral Sciences as lecturer on the philosophy of Herbert Spencer, a course which I was giving on this subject, when interrupted by my departure for India, towards the end of the year, for the purpose of investigating the marvellous phenomena alleged to occur in connection with Madame Blavatsky and the Theosophical Society. The details of my investigation, made on behalf of the Society for Psychical Research, were published in Part IX. of its Proceedings.

After my return to England, in 1885, I lectured again in Cambridge on Herbert Spencer's philosophy and then spent a year in London engaged to some extent in political work, as well as in psychical research. Here I conducted an investigation, assisted by Mr. S. J. Davey, into the Possibilities of Mal-Observation and Lapse of Memory with special regard to the testimony to marvellous phenomena occurring in the presence of mediums, and the result was published in Part XI. Proceedings of S. P. R. In the monthly Journal of the Society I reviewed in detail a large number of reports of independent slate writing and analogous phenomena. I also contributed papers on philosophical subjects to the quarterly journal *Mind*. Early in 1887 I accepted the position of secretary to the American Society for Psychical Research, which in last January was transformed into the American Branch of the English Society.

My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there

will be much new and valuable testimony before the world as the result of the labors of our society, in favor of the spiritualistic claim that it is possible for our departed friends under special conditions to make their continued existence known to us. It is my own conviction that such communication is possible, though I hold that is not nearly so frequent as most Spiritualists commonly suppose. What we need at the present time is the earnest sympathy and co-operation of all who do hold or would like to hold this conviction as well, indeed, as of all those who think that further enquiry may lead to a different conclusion. Much has been accomplished by the English Society in the short eight years of its existence. Abundant evidence has been obtained in favor of the theory of telepathy, and much is now being obtained in favor of clairvoyant and other supernormal phenomena. But scientific investigation must not hurry. It is the truth we want, and not the establishment of any preconceived opinion. If in very verity those whom we have lost from this life yet survive and may impress us with their presence we may rest assured that sooner or later the scientific world generally will come to the acknowledgment of the fact. But we have learned that there are many weaknesses from a scientific point of view, and much of the testimony to occurrences which appear to establish this. The remedy here is that to fully occurrences the testimony must be made better. Persons who have experiences should write records of them at the time, sign them, date them, etc., and obtain the signatures of the witnesses. I shall be very glad to receive such records, and if I can receive them before their verification, before in-faith a prediction which has been made, has been fulfilled, so much the better.

In order to convict this respondent, you must find upon the evidence, beyond a reasonable doubt, that he did not believe that he could do what he pretended he could do. All the other questions in the case are eliminated by concessions, so that the whole case is resolved into the question of the defendant's good faith in the conception and prosecution of his scheme. If he acted in good faith, then there was nothing criminal in what he did, because the law looks, in determining the question of fraud, to the intent with which the act charged was done. The court does not feel called upon to elaborate any more fully in these instructions to the jury in this case, for the reason that, as already stated, the point is simple, there is but one question of fact for you to determine in view of the testimony in this case, and that is, to repeat it again, did the defendant believe that what he pretended he could do, he could do. It is a question of actual good faith. If this is a scheme gotten up by him, without any belief on his part that he could get answers to letters from the spirits of the dead, and if without regard to the question of his ability to do this, he devised this scheme for the purpose of imposing upon and gulling the public and getting money through that means, it is a fraud and should be denounced as such. If, on the other hand, he honestly believed that he could do, then there is no fraud.

Now, gentlemen, you must apply your own sound discretion and common sense to the case, and determine it in view of what is conceded, upon the effect which you give the testimony in the case upon the point which has been presented as the issue.

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A CASE OF

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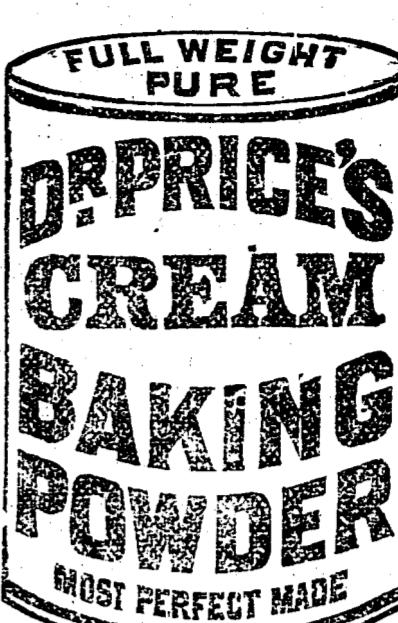
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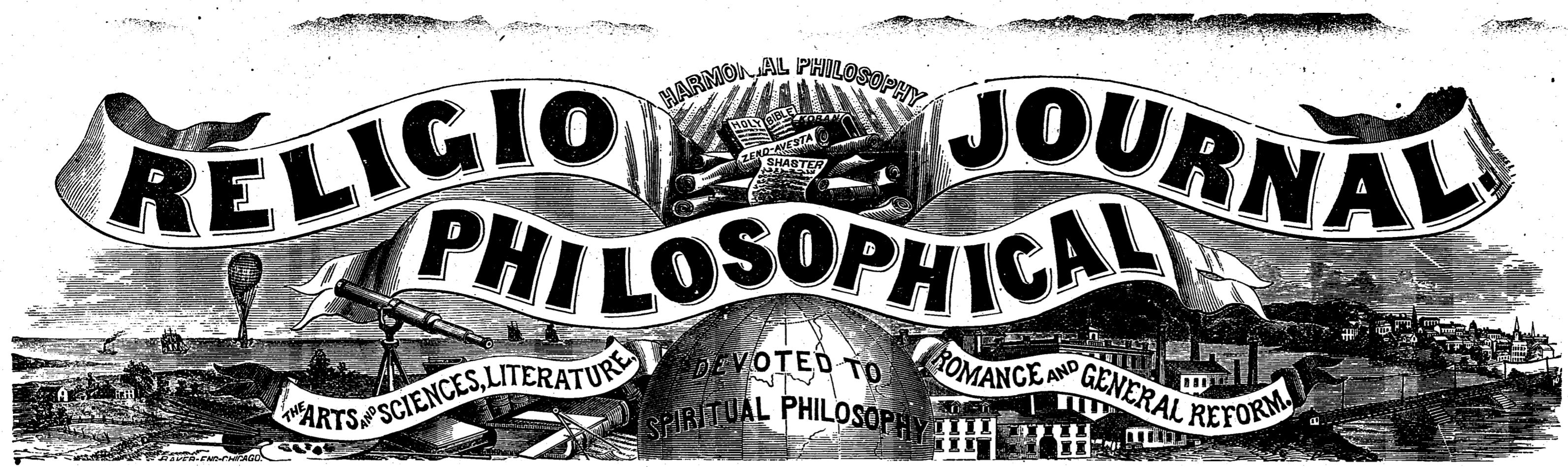
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VOL. LXVIII.

CHICAGO, APRIL 26, 1890.

No. 10.

Readers of the JOURNAL are especially requested to note the items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors.

Notes of Meetings, Information concerning the organization of new Societies and the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### TWO NEW UTOPIAS.

EMIL DE LAVELEYE.

Mr. Bellamy, who is well versed in economic principles, sets himself [in Looking Backward] to refute the objections which might be raised from that standpoint, and thus appears to give his book a scientific value which was lacking to the dreams of a model state of society that had hitherto been laid before the public? The fiction which presents a scene for this programme of social reform is very simple and ingenious. Instead of carrying us off to some far-away island, or below the surface of the earth, Mr. Bellamy merely describes what society will be in the year 2000. The supposed author of the story, an inhabitant of Boston, United States, by name Mr. Julian West, was subject to insomnia. In order to obtain sleep he had a bed-room built under the foundation of his house. This room was a sort of vault, well closed and ventilated, where no sound from the city could penetrate; and here his doctor was in the habit of coming and inducing sleep by hypnotism. On a certain evening, the 30th of May, 1887, West is sent off to sleep after this manner by the doctor, who then leaves the town. The man-servant loses his life in a fire which destroys the rest of the house, and the sleeper is left in his subterranean chamber, of which no one else knows the existence, till he is found there alive, 113 years later, by a Dr. Leete, who wakes him up and restores him to vigor by means of a cordial. He is at once received into the doctor's family, and later on proceeds to visit the town and its institutions, which he describes comparing them with those of our day. To all the objections he raises he receives satisfactory replies from Dr. Leete, and he thus gives us a complete picture of the new social organization.

As in preceding Utopias, Mr. Bellamy commences by showing the evils of the existing system, but he does not dwell long on this theme. He makes use, however, of a striking comparison, which I will quote, so as to give an idea of the author's style of writing:—

"To give some general impression of the way people lived together in those days (1887) and especially of the relations of the rich and poor to one another, I cannot do better than compare society, as it then was, to a prodigious coach, which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers, who never got down even at the steepest ascents. The seats on the top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merit of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him.... I am well aware that this will appear to the men of the twentieth century an incredible inhumanity; but there are two facts, both very curious, which partly explain it. In the first place, it was firmly believed that there was no other way in which society could get along, except the many pulled at the rope and the few rode; and not only this, but that no very radical improvement even was possible, either in the harness, the coach, the roadway or the distribution of toil. It had always been as it was, and it would always be so. It was a pity, but it could not be helped, and philoso-

phy forbade wasting compassion on what was beyond remedy. The other fact is yet more curious, consisting in a singular hallucination, which those on the top of the coach generally shared, that they were no exactly like their brothers and sisters who pulled at the rope, but a finer clay, in some way belonging to a higher order of beings who might justly expect to be drawn." (p. 11).

Let us now see how the men of the twentieth century organize society so as to do away with that extraordinary distribution of the goods of this world existing at the present time, in virtue of which some enjoy without work, while others work with little or no reward. I will try to explain the new organization advocated by Mr. Bellamy, keeping as nearly as possible to the author's own text.

Treatises on political economy are generally divided into three sections, the first treating of the production, the second of the division and circulation, and the third of the consumption of riches. This is indeed the economic cycle. Mankind has various wants to be satisfied, it is therefore necessary that the commodities which these requirements necessitate should be produced. Men do not work each one alone and for himself, but in groups and co-operatively; the produce obtained must therefore be distributed; and finally, each one having received his share consumes it, while working so as to produce for future maintenance. I therefore think that I gave a clear definition of political economy when I explained it as "the science which determines what laws men ought to adopt in order that they may, with the least possible exertion procure the greatest abundance of things useful for the satisfaction of their wants, may distribute them justly and consume them rationally."—*Elements of Political Economy*, p. 31.

Let us first of all examine how the production of riches is carried on in the year 2000. Land and all the instruments of production, farms, mines, railroads, mills, have been nationalized, and are the property of the State. The industry and commerce of the country have ceased to be conducted by a set of irresponsible corporations of private persons at their caprice and for their profit. They are instructed to a single syndicate representing the people in their common interest. The change from the old organization to the new was accomplished without violence, and with the general consent of public opinion. People had seen for many years larger and larger syndicates handling revenues greater than those of States, and directing the labor of hundreds of thousands of men with an efficiency and economy unattainable in smaller operations. It had come to be recognized as an axiom that the larger the business the simpler the principles that can be applied to it. So it came to pass that the nation, organized as one great corporation, became the sole and final monopolist by whom all previous monopolies were swallowed up.

The nation being now the only employer, all the citizens are employees, and are distributed according to the needs of industry. In short, it is the principle of universal military service applied to labor. The period of industrial service is twenty-four years, beginning with the close of the course of education at twenty-one, and terminating at forty-five. Women are co-laborers with men, but their strength being less, the kinds of occupation reserved for them, and the conditions under which they pursue them, are settled accordingly. The entire field of productive and constructive industry is divided into ten great departments, each representing a group of allied industries, each particular industry being in turn represented by a subordinate bureau, which has a complete record of the plant and force under its control, and of the present product and the means of producing it. These bureaus set out the work to their men according to the demand of the distributive department which sells the commodities to the customers. The chiefs of these ten grand divisions of the industrial army may be compared to the commanders of army corps, and above them is the general-in-chief, who is the President of the State. The general-in-chief must have passed through all the grades below him from the position of a common laborer upward. He rises to the highest rank by the excellence of his records, first as a worker, and then as a lieutenant.

The chief of each guild is elected, but to prevent candidates intriguing for the support of the workers under them, they are chosen by the honorary members of the guild—those who have served their time and attained the age of forty-five. But what authority has the power and the discrimination necessary to determine which out of the two or three hundred trades and avocations each individual shall pursue? It is done very easily in Mr. Bellamy's Utopia.

All new recruits belong for three years to the class of common or unskilled laborers. During this period the young men are assignable to any work at the discretion of their superiors. Afterward, voluntary election, subject only to necessary regulation, is depended on to determine the particular sort of service every man is to render. His natural endowments, mental or physical, determine what he can work at most profitably for the nation and for himself. It is the business of the administration to seek constantly to equalize the attractions of the trades, so that all trades shall be equally attractive to persons having a natural taste for them, and that, consequently, there shall not be excess of workmen in one trade and deficiency in others. This is done by making the hours of labor in different trades to differ according

to their arduousness. If any particular occupation is in itself so oppressive that in order to induce volunteers to engage in it the day's work must be reduced to ten minutes, this, too, is done. The administration, in taking burdens off one class of workers, and adding them to other classes, simply follows the fluctuations of opinion among the workers themselves, as indicated by the rate of volunteering.

But who does the house-work? No difficulty here. There is none to do. Washing is done at public laundries at excessively cheap rates, and cooking at public kitchens; the making and repairing of wearing apparel is all done outside in public shops. Electricity, of course, takes the place of all firing and lighting. In the splendid public building, where every family has its private dining-room, the waiters are young men in the unclassified grade of the industrial army who are assignable to all sorts of miscellaneous occupations not requiring special skill. No objection is made because no difference is recognized between the dignity of the different sorts of work. The individual never regards himself as the servant of those he serves; it is always the nation he is serving.

Now comes the question of distribution and wages. No wages are paid, as there is no money. Every person, skilled or unskilled—workmen, women, invalids included—receives an equal share of the general product of the nation, and a credit-card is given him, with which he procures at the public storehouses whatever he desires. The value of what he procures is checked off by the clerk. It is required of each that he shall make the same effort and give the best service in his power. Now that industry is no longer self-service, but service of the nation, patriotism, passion for humanity, impel the worker. The army of industry is an army, not alone by virtue of its perfect organization, but by reason also of the ardor of self devotion which animates its members. Honors, instead of the love of money, prompt the supreme kinds of effort. Their diligence in the national service is the sole and certain way to public reward, social distinction, and official power.

The general production is largely increased by many causes. There are no idlers, rich or poor, no drones. The commodities as soon as they are produced, go directly to the stores, where they are taken up by the customers, so there are no merchants, no agents, no middlemen of any sort. The eighteenth, instead of the eight, part of the workers suffices for the entire process of distribution. There is no waste of labor and capital by misdirected industry, or by the struggle of competition; there are no crises of over-production, as only the commodities that are wanted are produced according to the general view of the industrial field. What a difference of productive efficiency between innumerable barbarian hordes, always at war, the one against the other, and a disciplined army whose soldiers are marching all together in the same direction under one great general!

But how is an equilibrium established between demand and supply? Precisely as it is now. When any article is in great demand, the price is raised. Generally the work necessary to produce a commodity is recognized as the legitimate basis of its price. It is no longer the difference of wages that makes the difference in the cost of labor, it is the relative number of hours constituting a day's work in different trades, the maintenance of the worker being equal in all cases. The cost of a man's work in a trade so difficult, that in order to attract volunteers the hours have to be fixed at four per day, is twice as great as that in a trade where the men work eight hours.

It may be objected that in the new system, the parents not having to provide for the future of their family, there is nothing to encourage saving habits on the part of the citizens. That is true, but individual savings are no longer necessary, nor except in special cases permitted: the nation guarantees the nurture, the education and comfortable maintenance of every citizen; and as the total production is greater than the consumption of wealth, the net surplus is employed by the State in enlarging the productive capital—i. e., in establishing new railways, bridges, mills and improved machinery, and also in public works and amusements, in which all share, such as public halls and buildings, clubs, art galleries, great theatrical and musical exhibitions, and every kind of recreation for the people. For example, the principle of labor-saving by co-operation has been applied to the musical service as to everything else. There are a number of music-rooms in every city, perfectly adapted acoustically to every sort of music. These halls are connected by telephone with all the houses whose inhabitants care to pay a small fee. The corps of musicians attached to each hall is so large that, although the individual performer or group of performers has no more than a brief part, each day's programme lasts through the twenty-four hours. Every bedchamber has a telephone attached at the head of the bed, by which any person who may be sleepless can command music at pleasure, and can make a selection suited to his mood.

As will be noticed, Mr. Bellamy reproduces several features of previous Utopias: universal harmony, distribution of occupation according to individual aptitudes, equality of reward, universal ease and comfort, reduction of hours of labor; suppression of idleness, of competition, of the struggle for life, and also of money; the splendor and comeliness of the palatial habitations, even to the detail of the music, which all are able to enjoy. There is a little pamphlet, very ably and eloquently written, though little

read at the present day, which clearly explains the basis of the new state of society to which Mr. Bellamy introduces us under cover of a tae. This little work, by M. Louis Blanc, is entitled "L'Organization du Travail."

## QUESTIONS AND RESPONSES,

1. To what church, or churches, did or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?

2. How long have you been a Spiritualist?

3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena, which you can satisfactorily account for? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY HERMAN FASCHER.

5. All religions up to the present time, at least among the so-called civilized nations, have been based upon faith, blind faith, if you please, either in man or manuscript. This faith is now slowly being taken away by the dawning light of this age of reason. Faith being taken away, all doctrines and religions founded upon that faith most naturally tumble in consequence. And Spiritualism, being founded upon facts, real, undeniable facts, will eventually as surely take their place. But to say that Spiritualism is a religion would involve the idea that it is, like other religions, founded upon faith, which in my estimation it is not; hence I do not class it with its predecessors. On the other hand I can hardly call it a science as yet; because, so far, we are entirely too ignorant in regard to the laws governing the intercourse between the two worlds, and even spirits have a good deal to learn yet in regard to it; although I have no doubt that on the other side, these laws are sufficiently known to admit of being classified and reasoned upon, and hence would constitute a science. Neither do I doubt that if we were to take the advice and carry out the instructions of the higher grade of spirits, who are willing to instruct us, it would very soon grow into a science with us.

RESPONSE BY G. H. MILLER.

1. My parents belonged to the Reformed church. They were strict sabbatarians and at the same time very progressive, and believed that just as people lived here they would live or be placed in the same condition in the hereafter. They were very philanthropic and often went beyond their means, in assisting the poor. I never belonged to any church.

2. I am a Spiritualist in the strict sense of the word, and have been one from the earliest hours of my remembrance. My angel guardian would rap for me when I was quite young. My mother was a sensitive (now called a medium) and would often tell of a death that was to occur in the neighborhood or of the demise of some relative. By the laying on of her hands she could stay the flowing of blood as well as stay pain.

3. I was not convinced of, but born into, this sublime truth. Had I not possessed a grain of mediumship I would have been a Spiritualist from what I saw and learned in my own home. I looked upon my mother as being infallible. She never made a promise that she did not fulfill. Her word was her bond; a falsehood she never uttered, and I never saw her angry but once in my life. All who knew her loved her. In the sanctity of her own home, with father and the children, she would relate what she saw or knew, and I was made to understand what it was that at times seemed to take me out of the body. From her I inherit the gift of mediumship. Though I seldom practice it, I have at all times upheld and battled for honest mediumship and for Spiritualism, and I glory that in our ranks we have so noble a champion as he who conducts the JOURNAL.

4. I will give an incident or so more on the medium line. I am near fifty. Have not seen a member of my family except a brother for near a third of a century. My parents passed to spirit life several years ago. In 1887 I came to San Francisco, Cal. Of all the population I did not know a dozen persons or if I had, not one knew of my coming. I went to a medium whom I had never seen and who knew naught of me; we went into the seance room, and had not been seated more than three minutes when she was controlled and her guide told me that a great many friends were there who wished to speak to me. The first was a lady giving me description but no name, she said, "who comes and presents you with a twig about sixteen inches long and covered with buds that are near ready to break out in full bloom. She says you are the only one to whom this test applies." From infancy to about my fourteenth year my mother had called me Bud; no other person had ever called me by that name. This was mother and that was the mode she took of making me identify her. It was the most beautiful that could be thought of and so highly appreciated by me that I desired to speak of it in preference to more remarkable phenomena. Again, that name had not been in my mind for a quarter of a century. To all intents and purposes I had forgotten that my mother had ever called me Bud. It was not in my mind. Then, not mind reading but a veritable living fact. My mother was there, skeptical dogmatists to the contrary. Again: before coming to S. F. I was living in the mountains. I had some business correspondence with a party from Chicago. I had seen the party but once, knew nothing of them nor they of me. They had a friend who had lived in Denver and who was a medium and psychometrist; to her they gave my last letter, and I believe for the purpose of ascertaining if I had been honest in my statements. However, I received a letter from the medium with a reading of myself saying that I was a medium, telling me of the state of my finances, health, etc., and telling me to give up mining, that my band had other work for me, and the sooner I attended to what they wished me to do the better. To this the name of Dr. Benjamin Rush was signed as medical guide of my band. Now, the medium was correct in nearly every particular. She concluded her letter by saying that "the influence that comes over me is so strong I cannot help giving this reading and sending it to you, and all I ask in return is, write me if correct." Neither this medium nor any one living within 500 miles of her knew anything of my history.

6. Organization. In union there is strength.

San Francisco, Cal.

RESPONSE BY A. W. POTTER.

To the question "Do you regard Spiritualism as religion?" I would say, no. I regard it as an evidence of man's immortality. Not the originator of the thought or belief that we are immortal, but a proof that we are. In its best sense Spiritualism means the belief that some who have lived upon the earth return after having died, as we say,

and make themselves known to relatives and acquaintances. Therefore the Spiritualist has evidence of immortality which the unbeliever in Spiritualism has not; and this is what makes the Spiritualist a Spiritualist. Spirits may and do teach that there is no such thing new in that; the Universalist and Unitarian reached that conclusion by direct reasoning before Spiritualism as such was known. There is probably not a fact taught by spirits with regard to the other life, but that has made its indelible impress upon many minds before the phenomena of Spiritualism were heard of. The worst mistake that can be made regarding a new discovery, or a new proof of an old theory, is in trying to make too much of it. Its real utility is often marred by this too common error. The belief in immortality is probably as old as the race. But it has been only a belief. There has never been any direct proof of it; and because there was none, thousands of good people have doubted it. A belief in it rests solely on faith (if anybody can tell what that is) and until modern Spiritualism made its advent, it may be said there was nothing of the nature of proof in support of the doctrine. Now a phenomenon has presented itself which in sundry ways manifests intelligence, replies readily to inquiries, makes statements of facts recognized by the living, gives information regarding the other states of existence, etc., etc., and there are few who have investigated this phenomenon with an earnest desire to ascertain its origin, who have not sooner or later become Spiritualists. To all such as have accepted it as the manifestation of spirits, it is to them a conclusive proof that man is immortal, and can and does exist without this physical body. Such proof, nothing in all the range of being is more valuable, or more calculated to promote human happiness. Without it, all is doubt and uncertainty. But with it, the soul is set at rest. Doubt no longer drowns hope. Only the Spiritualist stands on solid ground. Those who reject the evidence of Spiritualism pass their lives in the constant stimulation of faith which never satisfies, because forever at war with doubt. No, I would not call Spiritualism a religion. I would call it a proof of the immortality of the human soul; and would ask no more of it; for that is enough. With the knowledge we have of our intellectual and moral natures, it is enough to be assured that we shall rise again, and live forever. All other problems relating to such existence will be worked out as time passes. Given the proof that he is immortal and man will cease to be the servant of evil; and in this sense, Spiritualism may be said to promote the true religion. As remarked, to my mind the chief importance that attaches to Spiritualism is the evidence it affords of immortality, and I believe that were it generally so regarded by Spiritualists, the testimony would soon be generally accepted. I may be a very poor Spiritualist; but be that as it may, I am unable to understand why a person belonging to any church or sect that believes in a future life, can not be a Spiritualist without the least possible inconsistency. Certainly that which tends to confirm the doctrine of immortality can not be adverse to any doctrine that incorporates that idea. It is not in my opinion so much the idea of spiritual communication that repels the masses, as it is the fetishism indulged in by the low, ignorant, and often sensual people who avow a belief in it. This class has from the first, seized up in the phenomena and sought to turn them to their pecuniary advantage. And this fact has hung like a millstone about the necks of intelligent Spiritualists, making them bow their heads in shame, at the least allusion to their recognition of it. No; Spiritualism is at present, at least, not a religion in any recognizable sense. If it is a religion at all, it is of a very low order, and will remain so until the time shall come when sincere, honest, and intelligent people shall have become its exponents. To accept it as an evidence of a life to come, and stop there, would, it seems to me, rid it of the class of fortune tellers gypsies that travel the country, and perform their auguries in the name of Spiritualism. Get rid of fools and frauds, rid Spiritualism of the weight of ignorance and cupidity that it has had to carry; and the world that in its heart of hearts wishes it were true, will not be slow in giving it honest investigation.

For the Religio-Philosophical Journal.  
Creation is Revelation.

REV. J. MERRIFIELD.

If we study only the things that we can see with our physical eyes and handle with our physical hands we leave a world of knowledge all unheeded; for invisible things are as numerous as visible things, and the field of being occupied by the invisible is as extensive as that occupied by the visible. Electricity is invisible, and we know of its existence only by its effects. We know that electricity is everywhere for everywhere its effects are to be seen and felt. The ether, or the realm of atoms uncombined, or whatever name we may give it, is a grand reality, though we cannot discern it with these eyes or so feel it as to comprehend that we feel it, with these nerves. We know that the ether, or sea of atoms uncombined, is a reality occupying all interstellar spaces, and that the ponderous masses called by us suns and planets, nebulae and comets, all are but motes, so to speak, that float incessantly in this infinite ocean of ceaselessly vibrating atoms. How know we this? We know this by the fact that light is conveyed across the vast spaces that separate suns, planets and systems from one another; for nothing can pass through any space without a medium through which to move. To move through a space where nothing existed, could we conceive of such a thing, would be equivalent to making something out of nothing, which is utterly unthinkable. Nothing can go where nothing is, any more than nothing can come from non-existence. Therefore we know that the infinite ocean of ether exists, though itself invisible to our physical sense, while at the same time it conveys the element of visibility through all space. We know, too, that life exists, and that we are alive, though we have never seen the life itself, but only its effects. We also know that mind exists, though no one has ever seen, or ever can see, the mind itself. Mind is invisible to the physical eye, though the fact of its existence is beyond all cavil or question. Without mind nothing could be known to exist. Without mind nothing could be known to exist. Mind alone perceives existence as a fact; mind alone takes note of things as existing; mind alone knows its own existence as a reality.

But who ever saw a mind? No one. We see, all the while, the effects of mind, but we never see either our own mind, which we know as an existing fact, or any body else's mind, which we also know, by its effects, as

a real existence. Sometimes men thoughtlessly say, there is no God, because neither themselves nor any body else ever saw a God, or heard one, or felt one by the sense of touch. Might they not as well say, there is no mind for the same reasons? Might they not as well say the same of electricity and ether, and everything invisible and intangible to physical sense? But they own the existence of mind in man, by the effects of mind in man. Ought they not, then, to own the existence of mind in the universe throughout by the effects of mind everywhere discernable throughout the universe? For what is it that effects our mind as cause with regard to anything observed but the indication of mind that appears in the thing observed? Our mind can conceive of nothing that exists objectively except as a manifestation of mind existing as the cause of that objective existence. Every object of which we have any knowledge, when studied to the last point of analysis of which we are capable, speaks to our mind as having its ultimate cause in mind. Therefore we have to believe in man. Ought we not, then, to own the existence of mind in the universe throughout by the effects of mind everywhere discernable throughout the universe? For what is it that effects our mind as cause with regard to anything observed but the indication of mind that appears in the thing observed? Our mind can conceive of nothing that exists objectively except as a manifestation of mind existing as the cause of that objective existence. Every object of which we have any knowledge, when studied to the last point of analysis of which we are capable, speaks to our mind as having its ultimate cause in mind. Therefore we have to believe in man. Ought we not, then, to own the existence of mind in the universe throughout by the effects of mind everywhere discernable throughout the universe? 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during coverture, so that the wife shall retain the same legal existence after marriage as before, and in all cases shall have the same right to appear in her own name alone to the courts of law or equity or redress, etc., that the husband has to appear in his own name alone. It also provides for the custody of children, giving equal rights to both parents, to the custody and earnings of children, and in case of death the mother to come into the possession of children and property on the same terms that the father does. It is doubtful if this bill will speedily become a law, but the fact that it is introduced in a progressive sign. There is, however, one proviso, which may secure for it a favorable hearing. It provides that the act "shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law." How delicately considerate are these masculine statesmen when there is a hint of danger from the demoralizing influence of woman, that the political cause may not lose cast, and taint its immaculate purity with the gross assaults of feminine weakness, and coarse profanity, intruded among the clean and manly martyrs who isolate themselves from wife, mother and sister for their country's safety!

Washington, D. C. LYMAN C. HOWE.

### Woman's Department.

#### Why St. Peter Admitted the Young Maiden Promptly.

At Peter sat at heaven's gate,  
A maiden sought permission  
And begged of him if not too late,  
To give her free admission.

"What claims hath you to enter here?"  
He cried with earnest mien.  
"Please, sir," said she, "wilt hope and fear,  
I'm only just sixteen."

"Enough," the hoary guardian said,  
And the gate wide open threw;  
"That is the age when every maid  
Is girl and angel too." —Detroit Free Press.

#### OF INTEREST TO WOMEN.

At the last meeting of the Anthony Suffrage Club of this city, a letter from Mrs. Rosa Miller Avery addressed to Mrs. Sara A. Underwood, President of the Club, was read. The letter was written at Emporia, Kansas, where Mrs. Avery is stopping for a few weeks. The following passages which the JOURNAL is permitted to publish will be read with interest:

Though this is the first day of April it is not such an April fool-day as it used to be before women could vote in incorporated towns in Kansas. It is election day here and as elsewhere party life and strife, chaff and flow with all the foam and fury which the political atmosphere engenders, especially when it touches upon retrenchment and expenditure of the public funds for educational purposes. The reform candidate's howling can be heard above the surge and roar of these prairie spring winds about the salaries paid to first class teachers, although it is less than is paid in Topeka, Wichita and other neighboring towns. The State Normal School is located here and Emporia is very proud of its schools and educators. To impoverish the schools is the hue and cry of the party for reform — what jugglery and pretense the word "reform" is made to cover and endure especially when it is used as a rallying cry to gather together all the forces of ignorance and darkness like a destroying angel to lay waste that which it has taken years of hard labor and sacrifice to build to greater perfection:

It is not the fashion here more than elsewhere for women who have inherited feminine fancies, that to be womanly is to be weak and not wise outside of her home and church relations; so my friends were agreeably surprised when they heard of one after another of these proper society ladies registering and voting in opposition to the "guardians against cheapening the schools." One young lady exclaimed "papa you will lose your vote for mamma and I am determined to vote against you." Moreover some of the teachers like the clergymen and other salaried persons, very rarely do or say anything to offend the public's taste of propriety, but in this case if the reform party succeeded it would lessen their gains; and Susan B. Anthony was never so crazy to vote as were these same women teachers, who never before appreciated the blessings of the ballot! and every one of them voted. My niece who spent two days with her carriage and coachman laboring for the welfare of teachers and schools was met by a wise-working politician who said: "Mrs. Sterry, you women can do nothing without money, I tell you it takes money to carry on a campaign to make it a success." My niece replied, "We cannot nor do we wish to make use of such methods to win and secure votes." "Then you will fail" said this political prophet and it would seem as if his prophecy would come true, for up to mid-day the reform party were having it all their own way and the "people's money was safe."

April 2d.—Yesterday the men had it all their own way, in the morning I mean, for the women had to look after house and "see a good dinner was ready for their lords—but not their masters—and after a mid-day dinner carriages, coaches and street cars bore women to the polls and they quietly and swiftly deposited their votes and returned to their homes." Last evening we were all quietly sitting in the library and my niece was reading to her three lovely children when Eliza, the colored cook came in saying, "Mrs. Sterry 'pears like that telephone is going all the time." Niece returned to the room with her face beaming with radiance and exclaimed "Oh! aunty, Miss Dr. Jackson is elected and Dr. Moore, the economic reformer defeated handsomely by women voting."

Rev. Annie Shaw recently lectured here in the Opera House. There was not standing room for her audience and hundreds were obliged to leave. Also, when she preached on Sunday the church was filled to overflowing and multitudes left unable to gain entrance, so popular is this suffrage preacher and teacher in this State.

The Women's Penny Paper has tried to break through old habits by applying for admission for a lady to the sacred precincts of the reporters' gallery of the English House of Commons. To this the sergeant-at-arms replied that there were no vacancies, and that in any case he had "no authority to admit any ladies into the reporters' gallery." At the pressing request of the disappointed lady Mr. Dr. Drablaugh asked the speaker whether in the event of a vacancy occurring in the reporters' gallery, there was any order of the House which would prevent an application from a lady from being placed on the list of applicants for admission as reporter? He

said in reply: "There is no order of the House against a lady being admitted as a reporter to the reporter's gallery. Within the last two or three days an application has been made to the sergeant-at-arms by a lady, stating that she was the representative of a journal which advocated the political and social rights of women. (Laughter.) The sergeant-at-arms, as I think very properly, replied that he had no authority to depart from the existing practice, nor would it be right for me to intervene in any way, unless I have the direct and express sanction of the House, in a matter possibly leading to consequences which it would be difficult at this moment for the House to foresee." (Loud laughter.) This contemptuous manner of treating a lady's application shows how much the House of Commons has yet to learn. What impropriety would there be in the admission of a lady to the reporters' gallery? And why should the subject, in which there is nothing at all funny, excite laughter? Is it to be inferred that the men who have seats in the reporters' gallery are of so low a character that it is known a decent woman could not sit near them without outrage or insult, and that the thought therefore of a woman making such an application and assuming to be virtuous, and to have a worthy object, was so ridiculous that laughter could not be restrained?

#### BOOK REVIEWS.

[All books noticed, under this head, are for sale at or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

INDIVIDUALISM. A System of Politics by Worsdell Donisthorpe, Barrister-at-Law, author of "Principles of Plutology," etc. Macmillan & Co.: London and New York. 1889. Pp. 393. Price, \$4.00.

This is a work by an author who with unusual ability and entire fearlessness examines the principles of government and endeavors to state its legitimate functions. He does not favor the extreme individualistic position of writers like Abner Herbert, nor on the other hand the extreme socialism of J. L. Joyner in England, or of Mr. Bellamy in this country. He believes in the operation of natural law as opposed to artificial restriction of human activity. He traces the evolution of the State from the organization of primitive society and notes the social forces which have culminated in great communities like those which constitute the British Empire. The consolidation of the union of the kingdoms of the Heptarchy was followed, it is shown, by the re-subdivision of the whole into counties. The two principles, the importance of which is urged, are the assumption of the greater functions of government by the State, and the delegation of the lesser functions to local bodies. The parish might be a suitable area for the registration of births and deaths, and at the same time most unsuitable for the construction of tramways. For the maintenance of main roads one would almost suppose the best area would be co-extensive with the land. So the Romans thought. While for the purposes of gas or water supply the municipal borough would seem the most suitable. In dealing with the structure of the State, the author says "I am at once prepared to admit and to contend that every citizen is not only morally justified, but also morally bound to take his share in legislation so far as his duty of safe-guarding his own liberty is concerned." Mr. Donisthorpe holds that the "vote is a right and that all, "women and papas" included, should exercise this right. Indeed there should be no qualification required of voters. Paternalistic legislation is not approved and the superiority of private control in business matters when practicable is dealt upon at length. "What is Property?" and "What is Capital?" are ably discussed in the chapters 4 and 5. Following are chapters devoted to the discussion of a system called "labor capitalization," according to which the laborer himself, or his strength, skill, experience, etc., are taken as representing capital to a fair share of the profits of production. Mr. Spencer's treatise "The Man vs. the State" is ably criticized, while the author has a very high opinion of Spencer's thought generally. Mr. Donisthorpe is a well-equipped writer, possessing large knowledge of economic and social subjects, which he treats in a style as brilliant as his method is logical. But his spirit is not always judicial and his treatment of the views he opposes is sometimes almost captious. The JOURNAL will have more to say on this work in its editorial columns.

TWENTY NOVELETTES. By Twenty Prominent Novelists. (No. 53 of Lovell's International Series.) Pp. 238. Price 30 cents.

This book gives good short stories touching on as many different themes and with varied scenery by such well known writers as B. L. Farjeon, W. E. Norris, L. B. Walford, Geo. Manville Fenn, John Strange Winter, R. M. Ballantyne, Katherine S. McQuoid, Florence Marryatt, Mrs. Alexander and others, whose names are a guarantee of the excellence of work done, and the variety of mood which will make this volume one of the most charming to take on a journey or to open in the quiet hours of summer recreation.

AN OPEN LETTER to Hon. Edward M. Paxson, Chief Justice of Pennsylvania. By Richard B. Westbrook, of the Philadelphia Bar. I. Was the Law of Sinai the "First of Which We Have Knowledge?" II. Was Moses the "Greatest Statesman and Law-Giver the World has ever produced?" Philadelphia: J. B. Lippincott & Co. 1890. 36.

Last October Chief Justice Paxson delivered an address before the Law School of the University of Pennsylvania. In that address the claim was made that the "first law of which we have any knowledge was given to the world amid the storms and the clouds, the lightnings and thunders of Mount Sinai." It was further declared that the political government of the Jewish people "was supplied by the greatest statesman and lawgiver the world has ever produced." These are strange claims to be made at this day by a gentleman who has a reputation for legal learning. They show that the Chief Justice of Pennsylvania is unacquainted with the results of modern research and is swayed by thoroughly exploded historical errors and superstitions. Had he possessed but a superficial knowledge even of Egyptology, such as now can be obtained from manuals like that of Lenormant and Chevalier, and from first class encyclopedias, he would have known that the Egyptians had a moral and political system centuries before the alleged date of Moses. From works now accessible to all, he might have learned of the existence of a high morality and of legal codes in India long anterior to the time of the Hebrew law-giver. A little study of the subject of law would have convinced him, had he possessed the modern spirit instead of being enslaved

by antiquated theological myths and obsolete superstitions, that law is an evolution and that all political systems have slowly grown from simple to complex conditions out of the increasing wants and the changing circumstances of social life. Dr. Westbrook, himself an attorney and counselor in the Supreme Court of the United States, undertook, in his "Open Letter," to expose the Chief Justice's mistakes, and he has done the work very effectively. It ought to have the effect to cause the distinguished jurist, if he is to give more addresses before law schools, to resign his position and to devote the remainder of his life to the study of the history of law, and to the general history of ancient nations.

HAUNTINGS. By Vernon Lee (No. 73 Lovell's International Series) F. F. Lovell & Co., New York. Pp. 237. Paper. Price 50 cents.

This work includes a number of weird short stories told by "Vernon Lee" whose real name is Violet Paget. "Amour Dare," the leading story deals with Italy and Italian historical scenes and personages as does "Dionys" a tale of "the evil eye." "The Phantom Lover" is an artist's narrative of a very strange English visionary. The fourth and last in this collection, "A Wicked Voice," narrates the horrid experiences of a singer haunted by a wicked supernatural voice, full of sensual earthiness, and utterly opposed to the higher longings of the haunted artist who is obliged to give utterance to that which he loathes by a spirit who thus seeks to wreak vengeance on those who did it wrong to him.

THE SEVEN CHURCHES OF ASIA; OR WORLDLINESS IN THE CHURCH. By Howard Crosby. New York: Funk & Wagnalls. 1890, pp. 168. 75 cents.

The object of this little volume is to show that worldliness is the ever present and all destroying sin; that it poisons social, political and business life. The author uses the letters addressed to the seven Asiatic Churches to press home the central truth, as important now as in the Apostolic age, that worldliness is the giant danger of the Church, and that the conduct of the individual Christian is the responsible unit in the decay and apostasy of the Church. The earnest spirit and lofty moral tone of the work are sufficient to commend it to those who strive to "live in the spirit," whether they accept Mr. Crosby's theology or not.

IN HER EARLIEST YOUTH. By Tasmania (66 of Lovell's International Series). Pp. 348. Paper. Price 30 cents.

An interesting story of Bush life in Australia. A French girl is the heroine, an Englishman the hero. A story of honest, sincere though vulgar love conquering indifference, fastidiousness and temptation.

#### New Books Received.

The Seven Churches of Asia, or Worldliness in the Church. By Howard Crosby. New York: Funk & Wagnalls. Price 75 cents.

The Calvary Pulpit, Christ, and Him Crucified. By Robert Macarthur. New York: Funk & Wagnalls. Price \$1.00.

Studies in Theosophy: Historical and Practical. By W. J. Coville. Boston: Colby & Rich. Price, cloth, \$1.50.

Truth's Fairy Tales. By Julia Winchester. Chicago: Christian Science Pub. Co. Price, \$1.00 postpaid.

The following from F. F. Lovell & Co. New York:

In Her Earliest Youth. By Tasmania. Twenty Novelties. Price each 30 cents. The Little Chailaine. By the Earl of Desart: Hauntings. By Vernon Lee. Price each 50 cents. A Mystery of the Past. By Byron D. Adair. Price 25 cents.

An Awakening. By Miss Forsyth. New York: John L. Lovell Company. Price, 25 cents.

An Open Letter to Hon. Edward M. Paxson, Chief Justice of Pennsylvania. By Richard B. Westbrook. Philadelphia: J. B. Lippincott Company.

Ideology: Mental Anaesthesia Self-Induced, Micturition, Curse Self-Made, Evolution and Evolution in the Human Mind as in the Whole of Things. By Roy Sunderland. Boston: J. P. Mendon, 20 vols.

How to Magnetize by Victor Wilsen. An able work published many years ago and republished simply because the public demanded it. Price, 25 cents.

Capitalists and Small Investors read "War" Robbers' advertisement in this paper.

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## Hypnotism.

Hypnotism (from the Greek word *hypnos*) is the science of that sleep-like state which manifests itself by nervous phenomena. It may be produced by the influence of another or it may be self-induced. The young are more easily hypnotized than the old. Those who are concession and passive, and who can and are willing to concentrate their attention on the intended sleep are the most susceptible. Those who cannot be hypnotized in the first seance, may yield after renewed efforts. Hypnotism is easier in warm than in cold climates. Great intelligence is unfavorable to the hypnotic sleep. Of the three hypnotic states, the cataleptic, lethargic and the somnambulistic, the last is the most interesting. The somnambulist is a subject, a personified acting by his own impulse or obeying the will of the operator, yet with a peculiar consciousness that does not return to memory with returning wakefulness. The effects that can be produced by hypnotism are wonderful. Not only drunkenness, the tobacco and opium habits but rheumatism and other diseases of like character are cured by "suggestion". All this was demonstrated by La Roy Sunderland half a century ago, but the medical profession sneered at what he did. The world—scientific men included—had to grow before these interesting psychical facts could get orthodox-scientific recognition. They were none the less necessary in the growth from a materialistic to a psychical or spiritual view of man.

Frederick Anton Mesmer, after whose name what is now called hypnotism was long called, was born in Switzerland in 1734. He moved to Paris where his parlors in the Place Vendome became the rendezvous of the polite world. It was while studying mesmerism with view to exposing the impositions of Mesmer that James Braid made experiments which satisfied him that there were mental phenomena which must be attributed to a disturbance of the nervous system produced by the concentration of the visual powers, the absolute repose of the body and the fixing of the attention; that all depended upon the physical and psychical condition of the subject, not on the will of the magnetizer. He explained many somnambulistic phenomena by hypersesthesia. Braid's work attracted much attention and stimulated investigation of the subject. During the last ten years hypnotism has, especially in France, been the foremost subject in neuro-pathology, and for four years a monthly has been published in Paris, a scientific journal named *La Revue de l' Hypnotisme*.

An esteemed contemporary refers to a "new thing called hypnotism." Hypnotism is no "new thing". The phenomena, so characterized were, as shown above, once known under the name of mesmerism. Pathetism is the name under which La Roy Sunderland used to classify this peculiar kind of mental phenomena. Fifty years ago he lectured on the subject in many states of the Union, and in-

vited persons to the platform and with them, gave remarkable illustrations of the power of one mind to influence and control other minds by "suggestion". Nothing more wonderful has occurred under the name of "hypnotism". In his last volume he substituted for pathetism the term "ideology". He was far several years a prominent Methodist minister and a successful revivalist. His success in hypnotizing people led him to consider whether the results of his preaching were due to the "power of the Holy Ghost" or to some psychical power which he himself possessed, and he finally left the ministry, and lectured and experimented independently, exhibiting his powers before audiences to the astonishment of all who witnessed them. Mr. Sunderland was a Spiritualist, he lived and died a Spiritualist. J. Stanley Grimes lectured on the same subject and described the phenomena of mesmerism or hypnotism under the name of "neurology".

Now the same class of phenomena investigated under the name of hypnotism, attracts more general attention because the scientific and the popular mind is more advanced and in a more receptive mood. Now the entire press is ready to acknowledge the actuality of psychical influence. A leading Chicago daily paper says that "every ring, trust and combine should be hypnotized and bidding to disband" that "mill owners and factory proprietors should be hypnotized into paying better wages and telling the truth," etc. The important question is, to what extent is this thought-transference, or this power of mind to influence mind, absolutely real, and how far does it or may it possibly affect personal responsibility. The JOURNAL may have something to say on this subject in the near future.

## The Survival of the Fittest.

An intelligent writer in *The Nationalist*, replying to Gen. Francis A. Walker's criticism in the *Atlantic Monthly*, of "Looking Backward," says: "If, as Mr. Walker suggests, it were the law of the survival of the fittest that has been in operation in the development of mankind, then indeed would the epithet 'brutal' be here misapplied. It is not, however, this law which has been at work; it is, as the declaration truly says, the 'brutal law of the survival of the strongest and the most cunning.' This is the law which plays its part among the brute creation, and there it may well be the fittest that survive. Thus it is the brutal law, and, inasmuch as man has some attributes which are not shared by the brutes, it cannot properly be called the 'human principle.' It is not the principle by means of which man's development has progressed, but rather that by which it has been retarded. It is in spite of this principle that mankind has developed 'from purely animal conditions,' into that which it is today; and a far greater capacity for a much higher civilization would have resulted if the law of the survival of the fittest had been allowed an unrestricted operation."

This is well said. By the term "the survival of the fittest" first used by Herbert Spencer, is meant by him and other leading writers on evolution, only the survival of those forms and faculties which are the best fitted to live in any given conditions. If the conditions are poor and low the survival of the fittest may imply the extinction of the highest, and the persistence of those only which are in harmony with low conditions. The variations in such an environment which are in the direction of higher organization are destroyed, and those only prevail which tend to make the creature more and more fit to live in such a medium. When the physical conditions are becoming less favorable for high development, the survival of the fittest implies the survival of the lower forms of life. Mr. Darwin's well known phrase is "natural selection." He has shown how in the "struggle for life," there has been a constant selection of those variations which have been favorable to the success and persistence of animal and vegetal organism in their different environments. But Darwin recognized the fact fully that as man has become an intellectual and moral being, the influence of natural selection upon him has been constantly diminishing and the influence of education, example, etc., has been constantly increasing. As men emerged from brutality and low savagery their own personal volitions purposes and plans became important factors in intellectual, moral and social development. Indifference to existing industrial evils cannot be justified or excused on the ground that they are the result of competition and that competition is necessary to progress. Competition is no more necessary to progress than is co-operation, and increasing co-operation is one of the characteristics of moral and social advancement. Competition will continue, but it must, as man becomes more enlightened and more humane, assume higher and nobler forms. By emphasizing the importance of co-operative industry the Nationalists are doing a good work, even though some of their theories as presented by Mr. Bellamy are impracticable.

## Let Us Moralize the Struggle.

W. S. Lilly, who is not a state socialist, in the February *Forum* points out some of the results of fierce industrial competition, and expresses the belief that "co-operation is a key to a solution of the great problem." "To get out of men," he says, "the utmost exertion of which they are capable, for the smallest wages they can be induced to accept, is very widely supposed to sum up the

whole duty of an employer toward his hands. We have forgotten that these hands are men. We have treated them as merely animated machines. Well, I say, unhesitatingly, that to pit a destitute man against his destitute fellows, and to wring from him his labor for the scariest pittance to which he can be ground down, is wrong. The necessity of the seller does not make it just to underpay him. If I give him less than a *justum pretium*, an equitable price, for his work, I do in fact rob him. And this is at once the most common and the most disgraceful form of theft. The most common, for it is found in all departments of life; the most disgraceful, because it is the most cowardly....

It may, however, be said, 'everywhere throughout nature, variety and competition are the conditions of advance, the struggle for existence, the survival of the fittest, are truths, however stern, and are not to be altered by whole libraries of sentiment.' I reply:

The struggle for existence is, indeed, the universal rule of nature. But the business of man

who is an ethical animal having perception of right and wrong, justice and injustice, is to moralize the struggle."

Mr. Lilly thinks that "the task which lies before the world is the re-organization of industry upon an ethical basis. The era is surely approaching when in Mr. Herbert Spencer's happy words, 'One man will not be suffered to enjoy without working, that which another produces without enjoying'; when Mr. Mill justly calls 'the great social evil of a non-laboring class' will no longer be tolerated; when the true answer to socialism with its barbarous schemes for the abolition of capital, will be given by the vast extent of co-operation which will make every laborer a capitalist. Co-operation! That word is a key to a solution of the great problem.... It seems to me not easy to overrate the disastrous effect upon national life that must result, in proportion as the state assumes the function of the father, the master, the guild, the church. I believe the new industrial organization that the world must have, will be a natural growth, not an artificial machine—a growth rooted in the essential needs of human nature, which are ethical needs; in the regulative principles of human action, which are ethical principles, in 'the mighty hopes that make us men,' which are ethical hopes. So much seems to me certain.... The wisest can but discern dimly the shadowy outlines of the new order: 'the baby figure of the giant mass of things to come at large.' It is enough for us to look for, and hasten unto, that ampler day. 'Enough, if something from our hands have power To live, and work, and serve the future hour.'

## Bishop Spalding's Mistake.

Says Bishop J. L. Spalding in the *Arena* for April: "We are a Christian people—why should we be ashamed to confess our faith?.... Christianity, in fact, though not legally established, is understood to be the national religion.... What good reason then is there why we should not write God's holy name upon the title page of our organic law." The majority of the people of the United States are Christian, nofinally if not in fact, but the "Government of the United States" to quote from a document—a treaty with Tripoli—signed by George Washington as the first President of this republic, "is not in any sense founded on the Christian religion," etc. The national constitution is a secular document. It was the desire of the founders of this Republic to establish a government under which all should have equal rights, which should in no way discriminate against any class, on account of religious belief. In reply to a letter from New England ministers complaining that the word God had been omitted from the constitution, Washington, who was President of the convention which adopted that constitution, said in substance that religion belonged to the churches and not to the government. Does Bishop Spalding think that putting the name of God in the constitution would make men reverence God or cause them to love their fellow men more than they now do? If Theism or Christianity may be made the established religion of the government, what objection would there be to making the established religion Roman Catholic if that faith should gain ascendancy by reason of the numerical strength of its adherents? Doubtless Bishop Spalding would rejoice in such a result. Why cannot all agree to let religion rest on its own merits without governmental recognition, either directly or by implication? The leaders of the "National Reform party" declare that this is a godless nation because the word God is not in the constitution. The idea seems to be that unless there is a recognition of God in every important public document, God is insulted and ignored, just as though the starry heavens and the human soul, needed to be supplemented by three printed letters of the alphabet inserted in a man-made instrument, in order to remind the people of God's power and presence.

## Public Defenders.

Mr. W. F. Aldrich of Alabama, and his wife, Mrs. Josephine Cables Aldrich, who as Mrs. Cables was known some years ago as editor of the *Occult World*, published at Rochester, N. Y., are working earnestly to bring about certain reforms in the administration of justice. They intend to spend \$10,000 in the work of arousing public sentiment in favor of legislation that shall secure to all persons accused of crime attorneys appointed and paid by the State, these attorneys to be called "Public Defenders."

Now, they say a person accused, without money to pay lawyers and without friends, is almost

certain to be convicted. The judge, the jury, the sheriff and his deputies and the district attorney—generally an able lawyer, are all paid by the State. True as a matter of form, an attorney is appointed to defend the accused, but he is often a young or inexperienced lawyer unable to cope with the district attorney and does not work with the same interest and success that he would were he adequately paid for his services. "In every other situation it is agreed that the party who is paid is naturally interested in the party who pays; and it is so also, with the judge and jury—the district attorney makes his record on the number of convictions he can procure. This is recognized through the South as a great injustice and in several States the county solicitors are now paid a fixed salary in lieu of a certain fee for each conviction. We would suggest that the State shall employ 'Public Defenders,' whose duty it shall be to appear in all criminal cases as attorney for the defense, and who shall have an equal opportunity to employ the machinery of the law to secure to the accused a full and fair hearing. The appointees of this office should be lawyers of equal ability to the district attorney, and their reputation and professional success should be based on the number of acquittals they secure for the unjustly accused. No question of cost should enter into a case when life and liberty are at stake. We have lately made the following proposition to the *New York World*, and now extend it to the world at large. If you will advocate this idea, assist in formulating the plan and keep a watchful eye over the operations, we will be one of twenty to give \$5,000 each to (a) put this step into immediate operation in New York, Boston, Philadelphia, Chicago and Washington, D. C.; and (b) to secure such legislation, both State and National, as to make the plan a permanent part of our legal machinery."

It is hoped that the efforts of Mr. and Mrs. Aldrich will call attention to the evil they point out in the administration of justice and that the method which they recommend or some similar one will be adopted in all the States.

## Industrial and Social Evils.

An interesting and significant paper appears in the *Century* for April, entitled "A Programme for Labor Reform." It is a Report to the Sociological Group by a Committee consisting of Seth Low and Richard T. Ely. It points out many of the existing industrial wrongs and social evils and then outlines a programme of legislation and action as a remedy. The paper is very outspoken in condemning the oppression of the poor by the rich and decidedly socialistic in the remedies which it recommends. It takes the ground that the labor problem is but a fraction of the entire problem of industrial society, and that the latter problem even is but a part of the whole social problem, which must include art, religion, literature, etc. The disposition to treat the labor problem as a class problem is deprecated. "The real advance of labor can come only as a part of true social progress which requires that the humblest classes share to an increasing extent the benefits of civilization. The interests of the laborers are identical with the interests of society as a whole, and advance of the interests of wage-earners means general social advance. It is now seen that factory legislation once regarded as class legislation, is in the interests of the whole nation.

The paper further says: "On the whole, there is reason to believe that absolutely speaking, the condition of the masses in all civilized lands has improved and not deteriorated in the past generation of the world's history. Yet in some respects we are obliged to acknowledge even an absolute deterioration in large portions of civilized society." The fact is mentioned that the mass of breadwinners are congregated in great establishments where manufacturing on a gigantic scale is carried on for an uncertain and even a capricious world-market. The old security of existence when artisans and mechanics owned their own tools and "occupied an esteemed position in the American village," is gone. Irregularity of employment and of income in our large cities, leads to enforced idleness and intemperance. Women and children especially are exposed to the debasing influence of bad men found in every large community. The locations of industry are changing rapidly and "the laboring population, continually changing domiciles, fails to take root anywhere and loses the moral strength which comes from a secure local connection." If machinery has been a blessing it has also been a curse. The higher faculties are deadened by mere routine. "The mind and muscles acquire speedily certain aptitudes, but become inflexible at an early age. What," asks Prof. Roscher, "must be the aspect of the soul of a workman who for forty years has done nothing but watch for the moment when silver has reached the degree of fusion which precedes vaporization?" Perpetual changes in methods of manufacture reduce skilled workmen to the ranks of common day-laborers. Wages in general have probably increased, but so has the number of idle days as well as rent and the expenses in many directions. Legitimate wants have also increased.

The paper, some of the ideas of which are here summarized, further points out the dwarfing effects physically and mentally, and the bad moral influence of child-labor in stores, shops and factories. This evil is constantly increasing as is the labor of women in industrial establishments. Women and children are becoming more and more the natural com-

petitors of laboring men. The establishments in which the employees work the largest number of hours "are precisely those in which the labor of women and children predominates." The increase of rent in cities, due to their growth, compels men, women, and children to crowd together in a condition destructive of health and wholesome family life. "The slums of cities are breathing-holes of hell, and the only way to reform them is to sweep them from the face of the earth." In some trades Sunday work or night-work, or both, are almost universal, and with many, as for instance street car employes, the excessively long working day is one of the results of "corporate greed." The mortality of the poor, especially of children is large. The condition of American workingmen has been lowered by excessive immigration of foreigners, many of them of a low class. The division of labor has developed a large number of one-sided men who are dependent upon their employers. M. de Tocqueville is quoted: "Nothing tends to materialize man and to deprive his work of the faintest trace of mind more than the extreme division of labor."

The authors of this paper further say that labor being a commodity those who control it too often interfere tyrannically in the politics and social life of the working classes. Accidents occurring in large numbers increase the class of widows and orphans. "Probably no railways in the world are so destructive of life as the American. Over 20,000 injured in 1888. Their peril is spoken of by President Harrison as being as great as that of a soldier in time of war. This loss of life can be prevented, but money is valued more than life and it would involve expense for improved appliances. Elsewhere we find employers' liability acts, but they are with us few and imperfect, and the tendency of our courts is to decide against workingmen in suits for damages".

Allusion is made to some of the moral evils. "Churches have left overcrowded workingmen's quarters, and spiritual oversight and culture are withdrawn." Marriage is contracted at an early age with no appreciation of its responsibilities. "Parents neglect children, and later children neglect parents." The saloon is a perpetual temptation to those who live in labor quarters. Class hate has been nourished by the struggle of social classes, and bitterness takes the place of affection and friendly intercourse. Employers too often consider only the contract between them and their workmen, disregarding the ethical obligations to help them when they can. "A general wide spread lawlessness is both a cause and a symptom of disease". The "employment by corporations of armed bands of hirelings must be noticed as an anarchistic tendency." Another serious evil is "the employment of spies and informers with whom the ranks of laboring men in the United States are honey-combed as nowhere else in the civilized world." The number of imprisoned criminals is increasing every year.

## The Remedies.

The *Century* paper not content merely to oppose evils which exist, makes definite recommendations as to the best way to prevent social and industrial troubles.

One of the obstacles to progress, the paper claims, is the popular optimism which teaches that things are as they should be. "This unworthy optimism is a lie and surely those who keep it going are doing the devil's service." And yet there is no occasion for pessimism. What George Eliot fifty named mellowism, to distinguish it from both optimism and pessimism, is doubtless what the authors of this paper would have encouraged. The Church "must show the Christian faith and love of early Christianity," it must take hold of the life of men directly and in many ways; the clergy should be trained in social science. The family must be elevated and this can be done through associations like the Divorce Reform League, the Church, and partly through legislation. The gravity of marriage and the responsibilities of parenthood must be impressed upon the young by public teachers. Compulsory education should everywhere be enforced. Our schools are inferior to those of Germany, Switzerland, and England. "While in the self-complacency of optimism the American eagle has been deafening us with his screams, other countries have been slowly but quietly improving their schools, and we have stood still or made but slight advance." Manual training and industrial education must be encouraged. Girls ought to be taught "sewing, cooking, and other womanly occupations. Preparation for life must come to an increasing extent through the school." The school years should be extended and we should expend three times what we now do on our schools, and this work should be supplemented by private efforts like the Chautauqua reading circles.

Stricter sanitary laws are required, and the dwellings of the poor should receive attention. The whole tenement-house system should be reformed. "It is a sad commentary on our Christian civilization that when there is more than one man in New York City claiming to be a Christian, who, alone and unaided could reconstruct the entire tenement-house districts of the city, the unspeakable wretchedness and squalor of its slums continue almost unabated." Factory laws requiring factory inspection by men of character, protection against dangerous machinery, prohibiting the employment in factories of persons under fourteen years of age, and limiting the working time in factories for women and per-

sons under eighteen to fifty-four hours a week are among the measures recommended. Employer's liability acts should become universal. The civil service should be reformed and police brutality, which has already attracted the attention of foreigners, should be stopped at all hazards. Labor organization should be recognized as a necessity and "to harass them by injustice, as is being done too often by our courts under a revival of obsolete laws and constructions, will inevitably lead to their degradation." There should be leagues in every State, in every city for the protection of public property and "to secure for the public the full value of public rights, like the right to use streets by horse and electric cars, elevated roads, etc. Had that been done in the past, we should in our great cities have had three-cent street-car fares before this or large public revenues from street cars."

State and municipal savings banks should be started when practical and private banks rendered secure. "It would be well to have the debt of a city like New York held in small sums by the masses." Contract labor and the most degraded foreign element should be kept out of the country. Laws should be passed which will secure individual responsibility of managers of corporations which now defy public rights and often steal public property with impunity. Monopolies, like gas, water and electric-lighting works should be under direct public management. Public libraries ought to become more numerous. A reform of taxation, which bears now most heavily on the poorer classes, is necessary. Labor bureaus, arbitration, some kind of insurance system to insure against accident, sickness and old age, a development of fraternal beneficiary societies, profit-sharing, encouragement of co-operation, are all recommended.

The paper concludes thus: "The laboring classes know their friends and will willingly follow culture and wealth, provided culture and wealth are wise and virtuous and show sincere devotion to their interests. The testimony of men like the Seventh Earl of Shaftesbury bears witness to this, and Prof. Bretano says that before the anti-socialistic law was passed in 1878, even the German social democrats—say perhaps, a few insane extremists—were always ready to listen to a manly and sympathetic word, even from one who differed with them. We who write this paper have, in our experience with American workingmen, found abundant confirmation of this testimony. Let those who are fit for leadership assume leadership."

## Titles.

"We must," says James Parton, "take care to say 'Mr. Gladstone' in speaking of the premier. To this day, elderly Englishmen talk of 'Mr. Canning,' 'Mr. Pitt,' and even 'Mr. Fox,' although the statesman last named is more fondly styled 'Charles Fox' by men of his own party. When Englishmen call a personage 'Mr.' it is a way of intimating that he stands above other titles, and that, like the first 'Mr. Pitt,' he would have to descend to a lordship.... Ten lines a week in the London *Times* dispose of the royal family, but ten columns are sometimes insufficient to appease the curiosity of the British public with regard to William Ewart Gladstone." Nevertheless, those royalties still have their use; for in all those old countries there are vast numbers of people who can be influenced only through their imagination. But those who feel under the necessity of having "Hon." or "Rev." prefixed to their names, or LL. D., D. D., or Ph. D. written after their names, would do well to remember that the fact indicates how far they are from the commanding position and success of a Darwin, a Mill, a Spencer, a Parker or a Beecher, a Morse or an Edison, to whom titles can add nothing whatever. Think of "Prof." before Darwin's name, or "Ph. D." after that of Spencer! No wonder Beecher did not want D. D. added to his name, and that Edison will not use, and regards as childish titles bestowed upon him in Europe, for which many would give all the wealth they possess. We say Dr. Brown, Prof. Smith, Rev. Black, but always (if indeed any prefix at all is used), Mr. Washington, Mr. Lincoln, Mr. Jefferson, Mr. Webster. And yet there are many persons who feel hurt and will sometimes resent the fancied insult if they are addressed as plain Mr. with no other prefix and with no suffix to their names.

Gen. Devens closed his address at the celebration of the twenty-fifth anniversary of the Loyal Legion, in the Academy of Music, at Philadelphia last week, as follows: "Companions, my brief task is ended. In the conflict and in the years that have followed, half of what were once our members, it is probable, have passed the barrier that separates the seen from the unseen world. They are the advance of that army of which we are the rear guard. Somewhere they have halted for us, somewhere they are waiting for us. Steadily we are closing to them. Let us sling on our knapsacks as of old, let us cheerfully forward in the full faith that by fidelity to duty, by loyalty to liberty, by devotion to the country which is the mother of us all, we are one army still."

Spiritualism teaches that death is but transition, that man is a spirit and that he enters the Spirit-world with fewer limitations and with larger opportunities, but with the same character which is formed during the earth-life. The best way, therefore, to promote men's spiritual interests, to fit them for the higher life, is to improve their intellectual and moral condition in this stage of existence. There are evils to

be fought, wrongs to be righted, and reforms to be accomplished in the interests of the people. He who is indifferent to the present industrial and social agitations, while entirely absorbed in contemplating the future life, should consider that no man liveth to himself alone, and that the best way to promote his own spiritual growth and that of his fellow-men, is to work for moral and social amelioration now and here. The well-being of the millions depends largely upon the right solution of great problems that now confront all who are in the current of the world's progress. This is the reason that the JOURNAL gives a large portion of its space to the discussion of these subjects.

Chauncey M. Depew has been in the South and has expressed his views on the "race problem". Wherever the negroes accumulate property, he says, and attain a fair degree of education, there is no trouble about negro supremacy. He thinks the problem will solve itself because of the gigantic strides the colored men are making in education and property getting. He thinks it is unwise to try to force the recognition of the negro as a voter by federal election laws. His position is criticized by journals of his own party, but he sees that intelligence and social influence will rule, in spite of legislation, and he puts emphasis on the importance of the education and elevation of the negro, rather than on the theoretical right of the negro to vote by reason of the fact that he is a person.

A Montreal correspondent writes: "A meeting of Spiritualists took place at Montreal, P. Q., on Sunday evening, presided over by George Dawson, Esq., to present Mr. G. W. Walrond with a purse of money and to bid him good by and God-speed. Mr. Dawson in appropriate terms referred to the good work that had been done during the past seven months, and the increased interest manifested by outsiders since Mr. Walrond's arrival in August last, the whole of his work having been given gratuitously. Mr. Walrond responded and thanked the subscribers for their gift and sympathy. Subsequently the guides controlled and gave an address on the 'Future of Spiritualism,' which they asserted depended more on the unity, action and morality of Spiritualists themselves than upon the phenomena presented to them from the spirit spheres. The object of Spiritualism is two-fold, viz., to demonstrate the continuity of life after death, and to make those who enlist within its ranks better men and women. Mr. Walrond leaves this week for Chicago, where he will be employed for three or four months, when he again returns to Montreal to continue the good work."

Mrs. R. C. Simpson formerly so well and widely known as a medium, was in the city last week on business and to visit her son. Mr. and Mrs. Simpson are now residents of the thriving little city of Centralia, Washington, where Mr. Simpson publishes a daily paper. Though for some years retired from public mediumship, Mrs. Simpson still retains her power and is in much better health than when she quit public work. At our solicitation she promised to favorably entertain the thought of assisting psychical research by affording Dr. Hodgson an opportunity to experiment with her some time within a year or two, and possibly to cross the Atlantic also. Mrs. Simpson reports a great rush of emigration to some parts of Washington, and rapid increase in land values.

W. W. Astor is about to furnish Trinity Church with bronze doors costing a hundred thousand dollars. When there are so many worthy objects to which a man of means can contribute money for the relief of suffering, for education, sanitation and the improvement of social conditions, Mr. Astor's disposition of his money in this case, reflects no credit upon him. He is never likely to hear in reference to this case the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." The Trinity Church corporation owns many millions of dollars worth of property—including houses used as gin mills and dens of prostitution—much of which is exempt from taxation. This may seem incredible but it is true.

A convention of working-girls was held in New York last week. Delegates were there representing all classes of female workers from shop girls and dress-makers to authresses. Delegates were present from working-girls' clubs in Boston, New York, Philadelphia, Baltimore, Chicago, San Francisco, and other large cities. Mrs. Grace Dodge, the president, thus stated the object of the convention. "For six years past we women have been learning to live and work together by means of co-operation for mutual help. It is meet that in broader way we should still continue to co-operate and work for each other. What can be done to develop busy workers and to show to others their capabilities?" Several papers were read bearing on co-operation of women. Resolutions were adopted in favor of organizing a United Association of Working-Girls' Societies. The movement is a most worthy one, and it will have the good will and sympathy of the public.

According to Talmage the devil is the cause of influenza. Physicians will please take note of this discovery. The Brooklyn preacher says: "Satan, who is the 'Prince of the Power of the Air,' has been poisoning the atmosphere in all nations. Though it is the first time in our remembrance, he has done the same thing before. In 1896 the unwholesome air of Cairo, Egypt, destroyed the life of ten thousand in one day; and in Constanti-

nople in 1714 three hundred thousand people died of it. I am glad that by the better sanitation of our cities, and wider understanding of hygienic laws, and the greater skill of physicians, these Apollyonic assaults upon the human race are being resisted. But pestilential atmosphere is still abroad; hardly a family here but has felt its lighter or heavier touch." It is gratifying to know that man by his knowledge, gained through suffering and sacrifice, can lessen the effects of the work of Satan, who, it seems, wanders about poisoning the atmosphere, but one cannot help wondering why Mr. Talmage's God, who every now and then, strikes men dead and blows them up for blasphemy, does not dissuade Satan from his mischievous and malicious business of poisoning millions of people, or if that cannot be done, why he does not put an end to the career of his satanic majesty? Mr. Talmage talks twaddle, but no other man in America, except possibly Ingerson, has audiences as large as he addresses.

In the *Nationalist* for March, Laurence Gronlund quotes this passage from a work on "State Socialism" by Claudio Janett, Professor of Political Economy at the Catholic Institute of Paris. "The State must not pursue the chimera of bringing production and consumption into equilibrium. Observation indeed, shows that there is in humanity, by reason of the original fall, a certain amount of economic suffering which no material progress can possibly remedy. The crises of over production are the scourges, inherent in our modern economic condition. Catholics who talk of suppressing our economic anarchy, and of harmony and equilibrium of interests, forget that one of the consequences of the fall of Adam has been to render labor painful, to make the earth grow thistles (The professor's own italics.) No progress of science, no social institutions can ever make them disappear." No wonder Mr. Gronlund was amazed when he read this passage or that he exclaimed in commenting on it, "What a monumental stupidity in a modern professor of Political Economy!"

## GENERAL ITEMS.

Mrs. Gill, medium, of 482 Washington Boulevard wishes the JOURNAL to announce that she will on May 1st remove to 2 Warren Avenue, Flat 4.

Giles B. Stabbins speaks at Farmersville, N. Y., April 27th; Friendship, N. Y., on May 4th, and from thence goes to New York City to arrange for publication of a book.

Mrs. Chant, of London, who enchanted everybody in America who listened to her two years ago, is again on this side the Atlantic. Mr. G. B. Stabbins writes that she spoke in Detroit last week, and aroused all the old-time enthusiasm.

The Boston *Globe* says editorially: "Speaker Barrett joins those Socialists who are urging that towns and cities should have the right to manufacture and distribute gas just as they distribute water. The speaker's own town in particular desires the privilege. The idea is a mighty good one if it does wear the Nationalist label."

"Truth's Fairy Tales," an elegantly bound and artistically illustrated little book by Julia Winchester, comes to this office from the Christian Science Publishing Company, 87 Washington St., Chicago. The style is concise and the language felicitous, and the tales, although written for children, may be read with benefit by all who would dwell in "the kingdom of the spirit."

The public has become exceedingly doubtful whether Keely has really made any great discovery, but Dr. Joseph Leidy, of the University of Pennsylvania and President of the Academy of Natural Sciences, said the other day to a newspaper reporter: "You may announce to the world on my authority that John F. W. Keely has discovered a new and wonderful force." Prof. Leidy probably knows more about physics than psychics and hence his opinion may be worth more than it was as a member of the Seybert Commission.

Our present industrial life is popularly supposed to date from far back, but the truth is it is comparatively new. Mr. Thos. Kirkup, a writer for the *Encyclopaedia Britannica* is quoted in the *Century* as follows: "The present system of competitive industry, which to most men is so rational and familiar that they cannot even realize the possibilities of any other, is but of yesterday. Free private ownership of land, the free right to choose what industry you please, and to follow it as you please, have even in Western Europe come into force only since 1789."

Readers of the JOURNAL who want a copy of the original Webster's *Unabridged Dictionary* will see by reference to our advertising columns on the eighth page how to obtain one for a little money, or a little work.

## Notice.

The Connecticut Spiritualist Anniversary Association will hold its fourth annual convention at Grand Army Hall, on Saturday and Sunday April 26th and 27th, in Norwalk. It is desired that the friends throughout the State shall show their interest in this meeting by their presence and by sending delegates to represent them and the cause. Norwalk, the "Rose of New England," is beautiful for situation and the last days of April with balmy air will bring pleasurable recollections of the incoming beauties of spring.

The selections of the place and the time of holding the convention should ensure a large and successful gathering. Two of our best lady speakers will adorn the platform on this occasion, Mrs. R. Shepard, Lillie and Mrs. H. S. Lake. The programme is as follows:

## PROSPECTUS.

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The Spiritualist Movement has reached a stage where it imperatively requires an able press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazine, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. TWENTY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring

CORPORATION TO ACT AS TRUSTEE for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscriptions from the JOURNAL's readers. It is hoped that a considerable number will be present ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation the amount of whose capital stock is fixed (as is the case in the present instance) until the whole amount of stock is subscribed. See *Temple vs Lemon*, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the future.

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Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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the attraction of mental conditions. Doubtless many of the simultaneous inventions and much that seems like plagiarism in literature is really due to this untraced law whose action the Society for Physical Research is closely studying."

## AN APPEAL TO CESAR.

HELEN T. CLARK.

The dull stain has deepened and grown, "Little Father," that rests by your throne, And, lo! where the torture I ones are, Rings a cry of pain in the sun-fields afar! Will you hear it, O Czar?

In the huts and the homes of your realm, Hides a power that must needs overwhelm— And on the horizon a star Trembles, caught on the sunset's red scar! Will you heed them, O Czar?

Chained hands in their agony lift; Thoughts un-chained and desperate drift Across the wise seas to the bar Where stands our New World avator! Will you heed them, O Czar?

When the thunder of footsteps shall break At the gates of your palace, and shake To impulsive times your crown, Dare you trust to your Muscovite frown, That tumult to down?

God reigns! and the wail of your "child" Scourged, knouted, betrayed and exiled, Shall pierce through the universe— roar Till the tumult that breaks at your door Shall be stilled forever!

Northumberland, Pa.

George Hosmer, Onset, Mass., writes: I admire your bold outspoken denunciations of fraudulent mediums, and if there were more like you the world would be the better for it.

Louise Ingraham, Summitt, R. I., writes: Spiritualism is the only system of religion that appeals to the world that can regenerate the heart of humanity and satisfy the need of the soul. The greatest need of the whole world is that human individual should recognize this simple truth—that growth reform and progressive constitute the true religion of the soul of the universe. In other words evolution and involution are the true sciences of existence, and when they are understood the religion of the future will be revealed.

Carroll, Baltimore, writes: Our friends had made extensive preparation for celebrating the forty-second anniversary of Modern Spiritualism, but unfortunately our speaker, Mrs. Rachel Walcott, was unable on account of her illness to put in her appearance. The interest in the meeting was widespread. The hall was packed to its utmost capacity, many were turned away. The general disappointment of the audience was great when informed that Mrs. Walcott was too ill to be with them. It happened fortunately for us, that Mrs. L. B. Sayles of Killingly, Conn., was in the audience, and consented to address them, in a few well-chosen remarks, replete with interest. On the 6th, Mrs. Walcott was still confined to her house, and Mrs. Sayles kindly came forward again to our help; and delivered an address that was highly praised, and attentively listened to by the audience.

Mrs. Mary Parkhurst, Rochester, N. Y., writes a private letter to the editor that we cannot refrain from quoting in part: I am still in practice healing the ills of suffering humanity. I have given magnetic treatments for over thirty-two years, and have as good success now as ever; but you see it is one thing to have a power, and another to think that healing does not exhaust the vital powers. I suppose few mediums have worked in every manner as I have with my housekeeping cares, as well as my professional ones. It is a constant demand and I know with my spirit help I am enabled to do it, indeed I feel continually that with and by that I live and move and have the power to do, this is my life work. We have as ever a great appeal to the Remonstrants—our spiritual friends could not well do without it. I hope you will live long in your mortal body to continue your labors in giving us so well managed a paper.

For the delicate and aged and all in whom the vital current is impoverished and sluggish, Ayer's Sarsaparilla is a very best tonic. It restores the wasted tissues and imparts to the system a surprising elasticity and vigor. Price \$1. Worth \$6 a bottle.

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Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Prof. Alfred R. Wallace's pamphlets. If a man die shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, a defense of the great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

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## THE BRILLIANT LANTERN AND SLIDES

(Continued from First Page.)

## TWO NEW UTOPIAS.

ties of families, similar to the Zadruges of the Yougo-Slavs. These numbered about 1000 members each, who lived together in immense dwellings, the ruins of which may still be found in parts of Central America, reminding one of ants' nests. On festal days large banquets brought together the inhabitants of the same canton, like the Syssities in Greece.

The administration we have just briefly sketched was not strictly communistic, for each family cultivated the plot of ground annually assigned to it on its own account; but, setting aside this very small concession to individual life, the whole of the economic activity of the country was under State direction. And yet, in the Peru of the Incas, agriculture was more advanced, the population and riches were greater, there was more general well-being and more materially advanced civilization than either under the Spanish dominion or even at the present day.

Here as in that marvellous Egypt of the Pharaohs, where are to be admired monuments far surpassing in grandeur and magnificence all those of other nations, we can see what can be accomplished by the collective labor of an entire nation, under the sole and concentrated direction of the Government or of one superior order. Only the administration here referred to was of that "stationary" kind which Mill says we must not attack, but which is in direct opposition to the ardent love of change and progress so characteristic of the modern man. Among all the transformations and revolutions which are leading him to an ideal condition, scarcely yet foreseen, he will suffer, it is true; but he is not likely to go so far as to wish for the industrial autocratic system of Peru or of Egypt.

The eminent professor of philosophy at the University of Lausanne, M. Charles Seerstan, whose writings on social questions are so highly appreciated, has also yielded to the temptation of writing "his Utopia," which is not so far removed from reality as Mr. Bellamy's.

Being tired, he falls asleep on the enchanting banks of Lake Leman. When he awakes he is accosted by a stranger, whose appearance is somewhat singular; he has the high forehead and penetrating eye of a philosopher, and the hard rough hands of a working-man. The sleeper is surprised, and proceeds to question him. The philosopher explains that the social state into which he is now transported is very different from that of the nineteenth century. Men divide their days into two parts; one is devoted to manual labor, and the other to intellectual pursuits and the culture of the mind. Although the young men's education is very complete, they are all taught a trade, which they exercise later on in life; and this only raises them in the estimation of their fellow-citizens.

Nowadays, when every one works, said the blacksmith philosopher, six hours' labor suffices for each man to maintain his family in comfort. Machinery is always kept going in the workshops, batches of workmen taking each their turn. You see, he continued, we have no drones, nor landed proprietors with their toadies, nor capitalists, nor parasites of any description, nor beggars, nor workmen without work. The accumulation of capital is not forbidden, but the rate of interest has fallen so low that, for a man to be able to live on his revenue, he must possess an exceptionally large fortune. Besides, wages are very high, the average being about £120 a year. All land, and even the houses to let, belong to the State, which "nationalized" them, indemnifying the former owners. This operation was commenced in France, where it answered so well that it was adopted everywhere else. As for manufactured industries, these are carried on by co-operative associations. All the workmen of a mine or a factory, are more or less owners in it; the manager, the officials, and workmen, are all shareholders to the amount of their savings; and these savings commence on the day they first begin work in the establishment, by a certain amount being held back from their pay. Only those taken in occasionally as extra hands receive their full wages. The transition from the old industrial system to the new was effected almost imperceptibly.

The struggle between capitalists and workmen has become so violent, and strikes so frequent, that the chiefs of industries saw no other course open to them than to interest all their men in the undertaking, by giving them a share in the profits. This share given to the workmen made them shareholders in the business, and the former owners became directors. In this manner the firms in which participation in profits was introduced were changed into co-operative societies during the life-time, and under the auspices of their former owners. Thus the produces became possessed of the means of production, and ownership, without which, there can be no real liberty, was universal in the association, each receiving, in this way, the full value of the work he contributed. Custom-houses dues being abolished, each country strove to develop those branches of industry for which its climate and the aptitudes of its inhabitants best suited it. The balance between supply and demand is very well established, because as statistics make known the amount of consumption, the production is regulated accordingly. All the branches of one industry in a country form a sort of association; and this arrangement has put a stop to that merciless competition which permitted a few millionaires to enrich them, at the cost of thousands of their fellow-creatures, who were obliged to labor for the exclusive profit of their masters. The great number of hours of labor employed in making articles of luxury, which vanity and self-indulgence required, are now occupied in producing things of real utility. Thus the general well-being is considerably increased, and the portion assigned to each is in proportion to the work done.

M. Charles Seerstan's Utopia seems to answer very generally to the ideal foreseen for the future by those who have faith in the superior progress of the human race. The nationalization, or rather the "communalization," of land does not appear to present very great difficulties. In a recent letter to the *Times* (November 12, 1889), Sir Louis Mallet, who most earnestly opposes this measure, explains very clearly that, in order to appropriate an institution, it must be seen whether it makes responsibility effective, and whether it tends to maintain the balance between supply and demand. But from this point of view it makes very little difference whether the tenant pays his rent to a landlord, to a college, to a city corporation, to a commune, or to a county council. In Russia and Prussia the State owns a great number of farms, which it lets in the same way as any ordinary landlord. The stimulus to work and the responsibility are the same in both cases. Raise the tax on property so as to swallow up nearly the whole rent, and you will change nothing in the working of the economic machinery, only the commune, the

county, or the State, will be richer to the amount by which the landlords are poorer.

The only question affecting the general welfare is this: Would the revenue from land be more advantageously laid out by the public authorities than by the present owners? Difficulties only become great when the domain of industry is approached. Co-operative societies, which would take upon themselves the management of manufacturing enterprises, have hitherto succeeded only in exceptional cases. They are wanting in two essential conditions: capacity and authority in the administration, and a spirit of discipline and obedience in the workman. We may hope, with M. Seerstan, that, thanks to education and to experience gradually acquired, the working-classes will, by degrees, attain the necessary qualifications for the management of industries, without being obliged to have recourse to capitalists; and, from the moment this is the case, the social transformation will be brought about peacefully and inevitably, like all previous economic revolutions.

The rapid and extraordinary success in all the Anglo-Saxon world of Mr. Bellamy's book—240,000 copies sold in the States, and 40,000 in England at this date—which recalls that of Mr. Henry George's "Progress and Poverty," is a symptom well worthy of attention. It proves that the optimism of old-fashioned economists has entirely lost the authority it formerly possessed. It is no longer believed that, in virtue of the "laissez faire" principle, everything will arrange itself for the best in the best of all possible worlds.

People feel that there is, in every truth, a "social" question; that is to say, that the division of the good things of this world is not in accordance with the laws of justice, and that something ought to be done to increase the share of the principal agent of production, the workman. An author little known, but who deserves to be better known in England, Dupont White, the translator of several of Stuart Mill's political writings, has, in one of his books, published so long ago as 1846, perfectly characterizing this fresh sentiment which was even then gaining a place in men's convictions. He says:

"It was hoped that the increase in the production of riches would secure satisfaction to all, but nothing of the sort has taken place; discontent is greater and more deeply rooted than ever. From this deceived hope has been born a new science; it may even be called a social science, or it may even be said that it is not a science at all; but it is quite certain that charity in laws is a notion which in our days should be a fundamental doctrine; for, beyond the pale of all sects of socialists, it has sown in all hearts a fear of uneasiness, of anxiety and care, an unkind emotion respecting the suffering classes, which has become matter of public concern."

As for Mr. Bellamy's dream, it will, I fear, remain always a Utopia, unless man's heart be entirely transformed. His ideal is pure communism, and, as such, raises invincible objections, as I shall try to show in a future article.—*Contemporary Review*.

\* The advantage and disadvantage of Land Nationalization are completely discussed in the new edition of M. Plesner's *Treatise on Political Economy*, "Leerboek der Staatswissenschaften." M. Plesner is Governor of the Netherlands' Bank.

The translation was really made by Madame Sadie Carnot, the gifted wife of the President of the French Republic. She translated Mill's "Liberty" and "Representative Government" under the direction of her father, Dupont White. See my account of this great writer in the *Revue des Deux Mondes*, December 1, 1879.

## Foresaw and Foretold Her Own Death.

The New York *Sun* of March 19th, says that less than a month prior to that date, there was a masquerade ball at Waterbury, Conn., of which Miss Lizzie O'Connor, an attractive young woman, was the belle. Upon retiring after the ball she had a peculiar dream, in which she saw at her feet an open grave, on the bottom of which was a light, and in the distance approaching the grave was a procession of mourners, some of whom carried the remains of a young and beautiful girl robed in white. Friends of the young woman at the factory interpreted the dream to be a sure sign of marriage and happiness for Lizzie, but Miss O'Connor would not be consoled by their reading of her fortune, and rapidly gave herself up to sorrow and silence. While still in perfect health she selected four of her gentlemen friends as pall-bearers and picked out the robe which she was to be laid out in after death. The same day she made these arrangements she was taken with a very severe cold, which resulted in pneumonia, and her death last Friday. Saturday the young man whom she had selected to be her bearers carried her body to its last resting place, and many of her shopmates went with the funeral to New Haven, which was the young woman's former home.

## Looking Forward.

To the Editor of the Religio-Philosophical Journal:

I have often conversed with persons of prominent positions in business about my plan to break up land monopoly, and I have never found a reasonable objection as it disturbed no present titles and really injures no land holders except the comparatively few who want to speculate in thousands and tens of thousands of acres.

For corporate monopolies I have an equally efficient remedy against their evil influences, and the public robberies now carried on by them. The proposed remedy would, I think, put an end to most of the strikes and complaints of laborers. I do not think it would be good policy for the government to purchase the railroads, telegraph, telephone and express lines, as it would encumber us with an enormous debt that would have to be paid with interest by taxation of some kind. Corporations seem to me to be a necessity for combining capital for gigantic improvements which cannot be accomplished by individuals.

Our courts have settled the question of legislative control by deciding that the power which creates a corporation can restrict its business, regulate it, control it, or even annul its charter. This is all that is needed when we have some of the legal talent of the country to work for the people as all has been heretofore to work for corporations both inside and outside of legislation, and which have resulted in nearly ruining us financially by the issue of stocks and bonds without a consideration, and by which scores of parishes have been made millionaires without having earned or inherited (except in these debts) any real capital. It is now estimated that the people of this country are paying interest and dividends on twenty-three billions of dollars of this kind of indebtedness which the corporations do not pay except as they collect it from the people who use their plants. The Union Pacific Telegraph Company is reported as having over eighty millions of dollars in stocks and bonds, based on

a plant that cost less than twenty-five million dollars, and the express companies are in about the same proportion, and are utterly useless, as the railroads could do all their business as well for less than one fourth what we now have to pay to keep up these monopolies, which share their profits with the railroads to keep them from doing the business. The telephone corporation is going on the same route as the telegraph, and the natural stock of the railroads and other improvements which we cannot dispense with, is enormous.

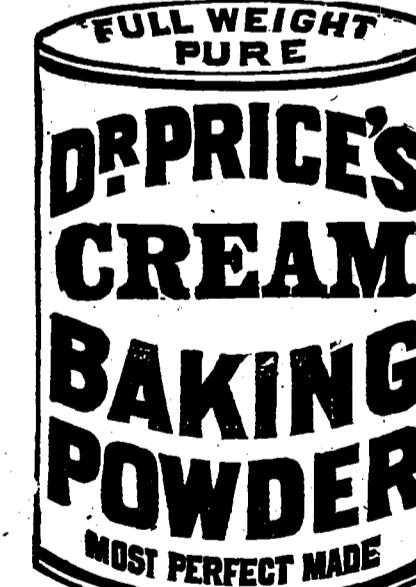
I would have the power that created these monopolies, national and state, compel them all to cut down their stocks, bonds, and indebtedness to the actual cost of the plant and by law restrict their dividends to a good per cent, sufficient to ensure the safe investment. Had the corporations been properly guarded in the interest of the people, there never would have been a dollar of stock or bonds issued by them except for full consideration in cash or its equivalent. This limit would enable them to pay wages sufficient to prevent strikes and reduce public charges from one fourth to one half, confiscate the watered stock and let up the burdens. I will attend to some others in my next.

—Cobden, Ill.

## Civilization Can't Wait.

Said a man in a railway car the other day: "Civilization cannot wait to sympathize with those who get in the way of its progress." The man described the spirit of the age. Civilization does not wait. It shoots a rail road through a man's homestead, through his corn field and through his flower beds; it builds almshouses for those who cannot keep up, and puts them in the hands of men who are as heartless as civilization is; it builds palaces for the rich and hovels for the poor; it does all that an educated, restless, enterprising selfishness suggests and can find means of accomplishing. But such a civilization is simply refined barbarism. The civilization that is not human and just is savagery pure and simple. A pure civilization is only the exemplification of the golden rule, with the greater power which increased mental and material development creates to make that rule more broadly applicable. Theoretically the tendency of civilization has been toward universal equality and universal happiness. The establishment of this American Republic was the fruition of man's hopes for an equitable civilization. All men are created equal and have certain inalienable rights, among which are life, liberty and the pursuit of happiness, is the splendid theory of our civilization. But a civilization of that kind has time to be humane, time to be sympathetic, time to be just; time to do unto others as we would that others should do unto us. The Declaration of Independence is a magnificent monument to the clear conception of its authors of man's duty to man. But practically, in the face of this splendid theory of government and civilization, our society does not differ from society under the civilization of Rome and Greece and Athens. Our republican civilization is operated by precisely the same motives as is the civilization of the nation that is to-day holding Ireland in her iron grasp. It is, get all you can, under either republican or monarchial civilization however many hearts may crush or however many lives you may blight. Our civilization is a heartless rush and wild throbbing and crowding for gain. The man who can ruin his neighbor in the same line of business; who can send men down in the damp, sunless mine to dig wealth for his coffers at starvation wages; who can take the children of the poor and wear out their lives in our factories for private gain; the man, who, in a word, can pile up wealth though others starve and freeze, is the man who gives tone to our civilization and gives us the reputation of an enterprising, pushing people. What is to be the final outcome of such a civilization—a civilization that cannot wait? Well, we know what the result always has been. Crumpled nations, ruined cities, elated splendor, despair and barbarism, and worse, have been the result.—*The Western Rural*.

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